Wason
PL 1735
B18
R3
ASIA

READINGS

IN

CANTONESE COLLOQUIAL:

BEING SELECTIONS FROM BOOKS IN THE CANTONESE VERNACULAR WITH FREE AND LITERAL TRANSLATIONS OF THE CHINESE CHARACTER AND ROMANIZED SPELLING

BY

J. DYER BALL, M.R.A.S., &c.

Author of

'Things Chinese,'
'Cantonese Made Easy,'
'How to Speak Cantonese,'
'The Cantonese Made Easy Vocabulary,'
'Easy Sentences in the Hakka Dialect with a Vocabulary.'
&c., &c.,

HONGKONG:
KELLY & WALSH, LIMITED,
AND AT
SHANGHAI, YOKOHAMA AND SINGAPORE.

1894
(*All Rights Reserved*).

Wason
PL1735
B18R3

CORNELL
UNIVERSITY
LIBRARY

THE
CHARLES WILLIAM WASON
COLLECTION ON CHINA
AND THE CHINESE

OLIN LIBRARY—CIRCULATION

DATE DUE

~~SEP 7 '67 M 26~~

~~Interlibrary Loan~~

~~MAY 5 1999~~

GAYLORD PRINTED IN U.S.A.

Cornell University Library
PL 1735.B18R3
Readings in Cantonese colloquial,being s
3 1924 023 427 572

Cornell University Library

The original of this book is in the Cornell University Library.

There are no known copyright restrictions in the United States on the use of the text.

http://www.archive.org/details/cu31924023427572

READINGS IN CANTONESE COLLOQUIAL.

READINGS

IN

CANTONESE COLLOQUIAL:

BEING SELECTIONS FROM BOOKS IN THE CANTONESE VERNACULAR
WITH FREE AND LITERAL TRANSLATIONS OF THE CHINESE
CHARACTER AND ROMANIZED SPELLING

BY

J. DYER BALL, M.R.A.S., &c.

Author of

'Things Chinese,'
'Cantonese Made Easy,'
'How to Speak Cantonese,'
'The Cantonese Made Easy Vocabulary,'
'Easy Sentences in the Hakka Dialect with a Vocabulary,'
&c., &c.

HONGKONG:
KELLY & WALSH, LIMITED,
AND AT
SHANGHAI, YOKOHAMA AND SINGAPORE.

1894
(*All Rights Reserved.*)

Registered in accordance with the provisions of Ordinance No. 10 of 1888,
at the Office of the Registrar General,
Supreme Court House, Hongkong.

W208555
195

OTHER WORKS BY THE SAME AUTHOR:

	Price.
'CANTONESE MADE EASY,' 2nd Edition	$3.00
'HOW TO SPEAK CANTONESE'	3.00
'THE CANTONESE MADE EASY Vocabulary,' 2nd Edition	1.00
'AN ENGLISH-CANTONESE Pocket Vocabulary,' 2nd Edition	.75
'EASY SENTENCES IN THE CANTONESE DIALECT with a Vocabulary:' being the first part of 'Cantonese Made Easy' and 'The Cantonese Made Easy Vocabulary,' bound in one volume	2.00
'EASY SENTENCES IN THE HAKKA DIALECT with a Vocabulary'	1.00
'HOW TO WRITE THE RADICALS'	.75
'HOW TO WRITE CHINESE,' Part I.	2.00
'THE SAN WÚÍ DIALECT'	.50
'THE TUNG KWÚN DIALECT'	.50
'THE ANGLO-CHINESE COOKERY BOOK'	2.00
'THINGS CHINESE,' 2nd Edition	3.50

In Course of Preparation. 'Tonic Exercises in Cantonese.'

PREFACE.

Heralded some five years ago as in course of preparation, the pressure of other duties has prevented the appearance of this book at an earlier date. The inquiries that have been made for it, since it has been known that the work was in contemplation, may be taken as a sign that such a collection of colloquial extracts will prove useful to the student of Cantonese.

It would have been an easier task to extract these passages from only one or two books; but the Author has considered it better to make selections from nearly every work which was suitable. From some books, a number of selections were made and even prepared for printing, but, though admirable for the learner, many of these had to be laid aside, as otherwise the book would have become too large. It is hoped that the taste here given will incite the learner to excursions by himself into the paths of colloquial literature where, unaided by literal translations and an English orthography, he may cull the flowers of the purest colloquial at his own sweet will.

An attempt has been made to graduate this course of lessons: the simplest colloquial will be found at the beginning of the book, and the mixed style, in which book-language words are more or less employed, towards the end.

Where the English original could be obtained, the compiler has given it; but in a few cases it has been necessary for the Author to translate back again from the Chinese into English. This explanation will prevent those who may chance to have the original English works from being at a loss to understand the difference between their own versions and some of those in this book. The cases where such a course has been necessary are in the extracts from 'Bible History for the Least and Lowest,' 'That Sweet Story of Old,' 'The King's Highway,' and 'the Four Character Book,' the last having been written originally in Chinese.

The English version of the extract from 'The Sacred Edict' is, with a few slight alterations, taken from Milne's translation.

The Author is responsible for the English translation of the portion of the native story of 'Old Cross Sticks.'

This last selection is given as a sample of one of the nearest approaches that the Chinese seem able unaided to make towards the use of colloquial in books; and the learner is hereby warned to be very careful in his study of it not to be led into the idea that all he sees therein may be used as colloquial. When reading it, constant reference to his teacher, as to whether the words or sentences in that Chinese work are pure colloquial or not, will therefore be necessary.

About a fifth of the book is from native sources, the 'Sacred Edict' and 'Old Cross Sticks' being Chinese works. The former originally appearing in the book-language, had a few pages of it rendered into colloquial under foreign supervision, and it is nearly the whole of this portion that appears in this book; the latter, as will be gathered from what has been said above, is not in pure colloquial, nor is it in the book-language, but consists of a mixture of the two. This mixed style of product will therefore be seen to be a sufficient reason for no further extracts from it or similar works being given, and the necessity therefore of selecting the majority of the passages from books which are translations from the English. The translators, it must be remembered, have had the assistance of good native speakers, consequently the Chinese teacher has left his imprint on the work that has passed through his hands.

The orthography employed is that used in the other books of the 'Cantonese Made Easy' series, with these two exceptions: the *k* of the final *chek* is dropped; and the Author has also adopted, in this book, Mr. E. H. Parker's *öü* instead of the *ui* previously used.

The advantages accruing from the use of the present book, the Author believes, will be many. First it supplements the other phrase and sentence books in use; gives the learner a larger vocabulary; extends his knowledge of colloquial, carrying it up into the mixed style, without which his knowledge of Cantonese colloquial will be incomplete. It has further this advantage that the various books from which the extracts in Chinese are taken are the work of different men. By its use he therefore gets familiar with the style of speech of different Chinese speakers—a most desirable consummation to be attained, as all who know anything of Chinese are aware. The

extracts given, with the exceptions noticed above, are in good idiomatic colloquial. The learner need therefore feel no fear of assimilating them to his own use. In conclusion, the Author may say that he himself, though speaking Chinese from infancy, has derived great assistance from a systematic use of books in colloquial, and he doubts not that many more will do so in the future. This book, he believes, will assist them in their efforts and with this belief he has prepared it.

It only remains to acknowledge the assistance rendered to the Author by Mr. Mok Man-cheung in looking over the Chinese proofs, &c.

J. DYER BALL.

1st June, 1894.

CONTENTS.

Preface	...	...	...
Introduction	...	*page*	iv
Lesson I.	'Peep of Day,' ...	,,	2
,, II.	,, ...	,,	2
,, III.	,, ...	,,	4
,, IV.	,, ...	,,	6
,, V.	,, ...	,,	6
,, VI.	,, ...	,,	8
,, VII.	,, ...	,,	8
,, VIII.	,, ...	,,	10
,, IX.	,, ...	,,	12
,, X.	,, ...	,,	14
,, XI.	'Four Character Book,' ...	,,	18
,, XII.	'The Ten Commandments,' ...	,,	20
,, XIII.	'The Creed,' ...	,,	24
,, XIV.	'Bible History for the Least and Lowest.'	,,	26
,, XV.	'Line upon Line,' ...	,,	34
,, XVI.	'The Sweet Story of the Cross,' ...	,,	48
,, XVII.	'Come to Jesus,' ...	,,	54
,, XVIII.	'The King's Highway,' ...	,,	58
,, XIX.	'The Gospel of Luke,' ...	,,	64
,, XX.	'The Twenty-third Psalm,' ...	,,	70
,, XXI.	'The Forty-sixth Psalm,' ...	,,	72
,, XXII.	'The Epistle of the Apostle Paul to the Romans,' ...	,,	74
,, XXIII.	'The Te Deum,' ...	,,	76
,, XXIV.	'The Gospel of John,' ...	,,	82
,, XXV.	'The Book of Ruth,' ...	,,	84
,, XXVI.	'The Pilgrim's Progress,' ...	,,	90
,, XXVII.	,, ...	,,	96
,, XXVIII.	'The Holy War,' ...	,,	112
,, XXIX.	'The Sacred Edict,' ...	,,	138
,, XXX.	'Conversations in Colloquial,' ...	,,	162

ABBREVIATIONS USED IN THIS BOOK:

Class. = Classifier.

Lit. = Literally.

* Indicates that the tone the word is marked in is different from the tone in the book language—**the tone is a colloquial one.**

† Indicates that the pronunciation of the word as given in this book is different from that given to it in the book language.—**the word is pronounced differently in colloquial.**

INTRODUCTION.

I.—Hints for the Use of this Book.

A few hints as to the method to be adopted in the use of this book may not be amiss :—

Nothing is better in learning to read Chinese than to copy the Chinese. Let your teacher read over the passage to you, you following him clause by clause, imitating his every tone and inflexion of voice.

Do not be content with reading a passage over once or twice or even a dozen times, but keep on at it till you know it by heart, especially if it is a subject in which you are to be examined. Then make a point, if you can possibly get the time to do so, to memorise it *à la Chinoise*, so that if a sentence of it were given you without the book you could keep on with several sentences without looking at the book. The Author feels convinced from experience that this is one of the best ways to learn Chinese. It is splendid practice for the tones if rightly carried out. If you are to be examined in it, it gives you a confidence which is worth possessing.

This method is of course mechanical to a certain extent and that alone will not suffice to get up one's subject. It must not be allowed to descend into a mere mechanical, unreasoning process, but must be supplemented by thought, a learning of the meaning, analysis of the composition of the sentences, &c., &c., which go to make up a right comprehension of what one is reading.

But, as a firm basis for one's after work, the Author feels convinced that there is nothing like this memorising at first as much as possible. If pursued with a book of colloquial sentences or to a certain extent with a colloquial book, it has the additional advantage of furnishing ready-made speech for the beginner to use in conversation.

The student of Chinese requires constant, unremitting use of the language. He must make use of the living tongue—his own, his teacher's, and that belonging to the multitude of Chinese by whom he is surrounded. He finds, however, that at first and for some considerable time he seems surrounded by a confusion of tongues. His own, though awkwardly moving to the rhythm of this new and strange language, is understood by himself, of course, and to a less extent by his teacher, who has grown accustomed to its mistakes and makes allowances for them. His teacher's tongue, he likewise understands to a considerable extent, as he is familiar with it, and his teacher adapts his language to the capacity of his pupil.

But when he turns his attention to the speech of those he hears around him, it is humiliating to him to find that it is but a small percentage of what is said that is plain. It is advisable for him, notwithstanding the difficulties in his path, to persist in his attempts at conversation with the natives outside of the small circle formed by his teacher and servants, &c., whose talk, continual intercourse has rendered more intelligible to him than that of others. These attempts should be made as soon as he can put together a few Chinese words into a sentence. He thus increases his knowledge, adds to his limited vocabulary, trains his ear to take in the sounds, and his brain to interpret them, and also gives himself confidence.

At the same time there is another method which at the start and for some considerable time he must use even more than the preceding one, as by it he prepares himself for the preceding one—the preceding one being the aim and goal of his study. This other method is the use of the phrase and reading book. By memorising at first many of the sentences and making himself quite familiar with the others, he stores up many words, phrases, and sentences ready for use. The student of Cantonese, if he has gone through the fifteen lessons in 'Cantonese Made Easy,' and the fifty conversations in 'How to speak Cantonese' has, or ought to have, a fairly elementary knowledge of Cantonese colloquial. But, even before accomplishing this task, he will find it pleasant if he has a love for his work, and a relief if he is weary of it, as well as useful, to vary his labour by a careful perusal of some of the colloquial books of which there are not a few in Cantonese. These vary from the simplicity required by the child to the mixed style, as it is termed, in which not a few words primarily belonging to the book language are used. The first style is well adapted for the beginner when he is just commencing to talk in Cantonese; the latter should be well studied by him after he is familiar with ordinary common conversation. The present book commences with this simple style and proceeds gradually to

the more difficult. If the student is not restricted in the time which he can give to the style of the language, and if he desires to be proficient in it, it would be well for him to supplement the present work by procuring some, if not all, of the books from which these extracts are made and read them as well.

II.—Cantonese Colloquial Literature.

A tribute of praise is due to those who have created a colloquial literature for Cantonese speakers. Infinite pains have evidently been taken in the production of the different books: some of them are beautiful specimens of the language—rich in their purity of form and in idiomatic phrase. By a perusal of them we have Cantonese as it is spoken; for they have all been prepared with the assistance of natives who, to a large extent, are responsible for the Chinese dress of the ideas presented to them by the foreigner.

One turns to the purely native literature, prepared entirely by natives, with the hope of finding something similar; but it is disappointing, after numerous enquiries, to find so little to reward one. With the exception of two or three books, there scarcely appears to be anything worthy of the name of a pure colloquial literature produced by the natives themselves—that is to say there appear to be scarcely any books entirely in colloquial.

It is only within about the last thirty-five years or so that any systematically continuous attempt, on a large scale, has been made to provide a colloquial literature for the Cantonese.

The efforts made previous to this were few in number; but they are interesting to the student of Cantonese from the fact of their being the precursors of the present mass of literature in the vernacular: first attempts made at introducing the Cantonese to their own spoken language—a language which will in time doubtless take the place of the present book-language, as the living English of our own day has long ere this superseded the dead language in use in books in Wickliff's time.

It is unfortunate that no specimens of these first attempts in Cantonese colloquial are procurable at the present day: they have been long out of print; nor are we able to fix with certainty the date of their production. As far as we are able to gather, Rev. James Legge, D.D., LL.D., for many years missionary of the London Missionary Society at Hongkong, and now Professor of Chinese at

Oxford, seems to have led the van in the production of Cantonese Colloquial Literature.* Unable to discover any copy of these colloquial books of Dr. Legge's, and equally unable to discover much definite information about them, we wrote to Dr. Legge with regard to them, having in view the production of the present monograph. The following extract from Dr. Legge's reply will doubtless prove of interest to our readers :—

'I published long ago the two leaflets, for they were hardly more, about which you ask me, though I do not think that either of them is now in my possession. They were produced early in my mission life in Hongkong, and before I was familiar with the speaking of Cantonese in any connected narrative or discourse. I used to go from house to house, and shop to shop; and where I had the opportunity, to tell off or read these two stories, which often led to interesting conversation.

'I wrote out in the same way Æsop's fables in Thom's Edition, and committed them to memory, and would often recite one or two; but I did not print any of them. In this way I laboured to help me in acquiring an easy and intelligible style in preaching which was for years the chief object of my ambition.'

From 'Memorials of Protestant Missionaries to the Chinese: giving a list of their Publications and Obituary Notices of the Deceased with Copious Indexes, Shanghai, American Mission Press, 1867,' page 121, we gather that the names of these two leaflets Dr. Legge mentions were as follows :—

' "Unscathed in the Furnace," six leaves, Hongkong. This tract, which is written in the Canton dialect, gives the story of Shadrach, Meshach, and Abednego, followed by a discourse on the subject.'

---

* No mention has been made here of a small tract by the Rev. I. J. Roberts, a missionary at one time of the Southern Baptist Convention of the United States, as this little book was in the Macao dialect. It may not be amiss to quote what 'Memorials of Protestant Missionaries' has to say concerning it. p. 96 :—

' "Catechism in the Macao Dialect:" Seven leaves, Macao 1840. This is divided into three parts; the first is a catechism of Christian truths, prefaced by a map of Jerusalem; the second is geographical, with a map of Asia; and the third is a collection of Scripture quotations. The author's signature is Heaóu.'

Several works by Rev. W. Lobscheid, a German missionary in Hongkong and sometime in charge of the Government Schools in the Colony, have not been noted in the text, as they are described as being in a half-colloquial style. To those who may be interested in knowing more about them, the descriptions of them in the book already quoted are given herewith :—

' "Thousand Character Classic, Hongkong," 1857. This is the popular little Chinese work of that name, with short notes explanatory of the Characters and the text, given in a simple half-colloquial style. It was prepared for the use of the Government Schools of Hongkong.'

' "Medhurst's Trimetrical Classic," 16 leaves, Hongkong, 1857. This is Medhurst's Tract * * annotated in the same manner as the preceding. It was reprinted at Hongkong in 1863.'

' "Odes for Children with notes," 17 leaves, Hongkong. This is another popular little book in Chinese Schools, to which Mr. Lobscheid has added simple explanations, clause by clause, uniform with the preceding.'

' "The Four Books with Explanations in the Local Dialect," 31 leaves, Hongkong, 1860. This is the Tái Hok, or first of the Four Books, annotated in the same style as the preceding, by one of Mr. Lobscheid's teachers, and published with his revision and imprimatur. There is a preface, followed by four questions and answers regarding the contents of the book, and a note regarding Confucius and his works.'

' "The Prodigal Repenting," six leaves, Hongkong. This is also in the Canton dialect, and gives the parable of the prodigal son, followed by a discourse on the subject.'

No date is however given of the publication of either of these small tracts. Dr. Legge came up to Hongkong from the Straits in the year 1843; consequently these little brochures must have been prepared some thirty years ago or so.

Rev. A. P. Happer, M.D., D.D., a missionary of the American Presbyterian Board, has the credit of the following two publications in the Cantonese colloquial in 'Memorials of Missionaries,' which states:—

' "Dialogues between Chöng and Yün," 16 leaves, Canton, 1862. This contains the first five chapters of Dr. Milne's tract with the same title * * adapted to the Canton dialect.'

' "Brown's Catechism," 22 leaves, Canton, 1862. This is a version in the Canton dialect.'

Dr. Happer writes to us in answer to enquiries concerning the colloquial books he prepared, that he translated several chapters of 'The Two Friends' into Cantonese colloquial and he continues:—

'But I cannot say in what year. It was continued in distribution till the blocks were burned in the printing shop in the city. I also translated "Brown's Shorter Catechism," into Cantonese, commencing "Who made you?" The blocks for it were burnt also. I also translated some others. I cannot locate them. You will find them mentioned in Wylie's "Notice of Chinese Missionaries and Publications" as published at the Mission Press, Shanghai. I took part in the translation of the gospels into Cantonese but I have no memo. of them.'

The dates as given above of two of these books are probably correct, as they would be supplied by Dr. Happer, thirty years ago, a few years after their publication, when his memory was clearer on the subject than it is now after the lapse of so many years, and when probably he had the books themselves to refer to.

A trio of missionaries were famous in Canton in the sixties for the production of Colloquial literature: there names were Mrs. French, later known as Mrs. Collins, and Messrs. Charles F. Preston and George Piercy.

Mr. Preston, who was a missionary of the American Presbyterian Board, was one of the few who spoke the language most remarkably well—a position which but few have the happy gift of attaining to. He drew crowds every day to hear him preach in a chapel in one of the most busy streets of the city of Canton. He was therefore well

fitted for the task of putting some of the gospels and the Acts of the Apostles into colloquial. The following issued from Mr. Preston's study, according to the work ('Memorials of Missionaries') already quoted:—

' "Matthew's Gospel," 40 pages, Canton. A translation into the Canton Dialect.'

' "John's Gospel," 38 leaves, Canton. A translation into the Canton Dialect.'

' "Important selections from the life of Christ," in the Canton dialect, 108 leaves, Canton 1863. This consists of a hundred passages selected from the gospels, giving in a consecutive form the various events in the history of our Lord.'

' "Hymn book," 47 leaves, Canton. This is a collection of 81 hymns and two doxologies, translated into the Canton dialect. A later edition was published at Canton, in 51 leaves, with six additional hymns. The prefatory notice was published in a modified form as a separate tract, with the title: "A Child's Attachment to Jesus" in four leaves.'

For further reference to Mr. Preston's work see under heading 'New Testament.'

The Rev. George Piercy, a veteran missionary, now resident in England, in which country he is well known as the pioneer of Wesleyan missions in China, was also one of the pioneers in this glorious work of giving the Cantonese their language as it is spoken. His first effort was the rendering of the 'Peep of Day' in 1862 into colloquial, with a preface printed in red and a table of contents, for the benefit of women and children. With this object in view the language was naturally of the simplest. The several extracts from it are therefore placed first of all in the present work.

Another lasting monument of Mr. Piercy's labours in China is 'The Pilgrim's Progress,' in Cantonese colloquial. This book being intended to reach a higher class of readers, as well as ignorant women and uneducated children, is in a higher style of colloquial; and after the foreign learner has made himself familiar with the simplest style, as represented by the 'Peep of Day' and other books, the 'Pilgrim's Progress' will be found an excellent book to read, containing as it does idiomatic sentences, words, and phrases in the mixed style of Cantonese, as it is called. It will introduce one to the language in use by the teacher and educated man, a speech which it is necessary to acquire, but one which should not be

attempted at the very first, else one will never learn in its purity the simple language of the people which forms the ground work of the whole spoken language, and without a correct knowledge of which one cannot be said to know the language. Two extracts are given in this book from the 'Pilgrim's Progress.'

'The Pilgrim's Progress,' in Cantonese colloquial, was illustrated by a native artist, and Pilgrim appears literally in Chinese dress: now as a literary student; now as a valiant warrior, clad in all the panoply of Celestial armour. Christiana and her children also appear in the dress of the Cantonese women and children—everything is in accord with Chinese ideas on the subject. There is nothing incongruous to the Chinese reader, and thus presented to the native it must appeal more readily to his sympathy than it would otherwise have done.

Mr. Piercy also translated portions of the New Testament, such as the Epistles, &c. To convey the logical and close reasoning of the apostle Paul, a high style of colloquial was necessary; and the difficulty in such a work was to keep the words colloquial enough—not, in fact, to be led too much into the book-language mode of writing. The study of such portions of the Cantonese colloquial should be left till the student is well grounded in the simple pure colloquial.

We may here remark that the student who desires to proceed to a knowledge of the book-language will find a graduated course of colloquial one of the best preparations possible: commencing with the easiest colloquial, he should proceed gradually after well mastering one style to the higher styles, and then take the simplest book-style such as that of the story-book after which he can gradually advance to more recondite works.

Mr. Piercy prepared a collection of 116 hymns in the Canton dialect in 1863.

A small pamphlet of only a few leaves was prepared by Mr. Piercy for the use of beginners. It consists of a collection of the simplest words and phrases with only the Chinese characters in it.

A portion of the 'Sacred Edict,' to which reference has been made in the Preface, was also put into been colloquial under the superintendence of Mr. Piercy.

For further reference to Mr. Piercy's work see under headings of New Testament and Old Testament, and Romanized colloquial.

New Testament.

We have seen that Messrs. Preston and Piercy both largely assisted in the translation of the New Testament, as well as Dr. Happer, and others have had a share in the work.

Dr. Henry has kindly given us the following information with regard to the New Testament, and, as it will probably prove of interest to our readers, we reproduce it:—

'Our Colloquial New Testament is in two parts—often bound together. Part First: Matt.—Acts is the work of a union committee, composed at the time the first translation was made by Rev. Charles Preston representing the Presbyterian Mission, Rev. George Piercy representing the Wesleyan Mission, and the Rev. Adam Krolczyk representing the Rhenish Mission. The London Mission took no part. I do not know exactly how the work was divided; but believe that Mark is chiefly Mr. Piercy's work, and John, Mr. Preston's; and Luke, Mr. Krolczyk's; Matthew and Acts being shared. The whole passed through the hands of the committee before being adopted; but many traces of the first translation and the style of each are preserved in the three books mentioned. This is a *bona fide* union version and is adopted by the American Bible Society and the British and Foreign Bible Society. It has been revised once or twice. * * *.'

'Part II—Romans to Revelations is solely the work of our (American Presbyterian) Mission. * * * We took up the work ourselves. Our version has been adopted by the American Bible Society and, in the issue of that society, is bound with the union version of Matthew—Acts, forming the complete New Testament. The British and Foreign Bible Society has asked and received our consent to print it. * * * The work on this part was done by Dr. Happer, Mr. Noyes, and myself. Dr. Happer had the doing of Romans, First and Second Corinthians, First and Second Timothy, Titus, and Philemon. Mr. Noyes had Hebrew to Revelations inclusive. I had Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians. The translations of each member of the committee were submitted to the others, and all changes and suggestions receiving a majority vote were adopted. Mr. Piercy on his own account made and published a version of the New Testament, Part II, Romans—Revelation.'

Old Testament.

A Commencement was made with the Old Testament some number of years ago, and the Book of Genesis was first put into Colloquial, Dr. Henry informs us, by Mr. Piercy and Dr. Graves. Exodus to Esther inclusive was the work of Rev. Mr. Noyes.

The Book of Psalms was translated into the vernacular in 1884 by Dr. Graves. From its diction and scope it scarcely needs to be said that the style of colloquial used is that of a high standard; and to anyone who enjoys the reading of Chinese, it will be found a pleasure to read this version of the Psalms.

Another version of the Psalms had also been put into Cantonese colloquial by the Rev. A. B. Hutchinson of the Church Missionary Society in Hongkong, in the year 1875 or 1876. The Chinese title

page bears the date A.D. 1875, while the English Preface is dated December, 1876. In the course of this preface Mr. Hutchinson says:—

'Appointed some four years since, to the management of the Church Mission here, I felt much the loss to the congregation at S. Stephen's Church resulting from the Psalms being in a form (Wan-li) unsuitable for use in Divine Service. Determined to do what I could towards giving my people this most precious aid to devotion, in their own tongue, I ventured to make this translation. * * * * * My thanks are due * * * to the Corresponding Committee of the British and Foreign Bible Society for accepting and publishing this translation.'

Mr. Hutchinson is now labouring in Japan.

The books of the Old Testament from Job and Proverbs to Malachi inclusive are in the hands of Rev. A. B. Henry, D.D., of the American Presbyterian Mission for translation.

At present the Pentateuch, Joshua, Judges, Ruth, Psalms, and Isaiah are published, and the whole of the Old Testament is expected to be ready within a year or so.

Extracts are given from the Book of Ruth and the Book of Psalms in the present work.

Other Books.

At about the same time that Messrs. Preston and Piercy were engaged in their Colloquial translations, Mrs. French (née Ball) of the American Presbyterian Mission put the Rev. Mr. Hall's (of England) tract 'Come to Jesus' into Cantonese. This was produced or published in 1864. The next work undertaken by this lady was of a more ambitious character. It consisted of the translation from the English of a book in five volumes entitled 'Bible History for the Least and Lowest,' being a compendium of the whole Biblical narrative in a simple style. The rendering of this work into Cantonese took a number of years. Mrs. French finished it while living in Hongkong, having left the Mission, and married Dr. Collins. The Colloquial in these two books is simple, though not puerile, good, and idiomatic—Mrs. Collins having spoken the language from her youth up like a native. Extracts are given from these two books in the present work. Mrs. Collins is now resident in the United States.

The late Mrs. Cunningham (née Happer) of Canton, in her quiet and diligent use of her leisure hours, made considerable additions to the Cantonese colloquial literature. Well qualified for the task, having spent her life in China and, as a consequence, speaking the language like a native, she devoted herself to this and other labours, when the weakness incident for many years to the insidious advances of a mortal malady would have been a sufficient excuse for rest and complete cessation from all toil.

'The Sweet Story of the Cross' was translated by her before her marriage, while yet Miss Happer, in 1874, and while labouring under the auspices of the American Presbyterian Mission. Mrs. Cunningham's great work in Cantonese, however, consists of three volumes of the 'Peep of Day Series.' The first of these three was the 'Peep of Day' itself, it appears to have been published in 1879. Not servilely following the original English work in its entirety, it better adapts itself for the Chinese women and children for whom it was intended. Its diction, though simple, is not childish in any way. The second volume is the Chinese rendering of 'Line upon Line' Part I, and bears the date of 1888. The third volume is Part II of 'Line upon Line,' and the date appearing on the title page is 1889.

Extracts from 'The Sweet Story of the Cross' and 'Line upon Line' are given in the present work.'

Another work of nearly equal size is a series of four volumes, consisting of the translation, by Mrs. Cunningham, of Sunday School Lessons on the gospels—a volume being devoted to each gospel. The passage from the gospel forming the subject of the Sunday School Lesson is first given in Cantonese; this is followed by the explanations. They are translations of the Westminster Sunday School Lessons, and were published in 1888. 'The Story of the Bible Women' by Mrs. Cunningham is also said to be another Colloquial book by the same lady, but no particulars seem to be procurable about it.

Miss Hattie Noyes of the American Presbyterian Mission has also contributed her quota towards the Cantonese colloquial publications. 'A Catechism of the Old Testament' and 'A Catechism of the New Testament' are from her study: we are unable to say whether they are original works or translations. They were published in 1888. Dr. Happer had originally prepared a Three Character and a Four Character Classic, in imitation of the Chinese native text books, for use in the Mission Schools, and intended to convey in rhythmical form a knowledge of the fundamental truths of religion and the facts contained in Scripture. Miss Hattie Noyes translated these two books into Colloquial. There is no date on their title-pages. An extract from the second of the two is given in this work.

'The King's Highway: Illustrations of the Ten Commandments by Rev. R. Newton, D.D.' was translated into Cantonese and published in 1886 by Mrs. Noyes, also of the American Presbyterian Mission. An extract from it appears in the present work. The same lady, we are informed, has also prepared, in Cantonese Colloquial, a book entitled, 'Little Pillows.'

Nor must we forget the work done by Miss Young of the American Southern Baptist Convention in the translation of Bunyan's 'Holy War' into the Cantonese Colloquial in 1887. A lengthy extract from it appears in this volume. It is well done, and in a high style of colloquial.

Miss Lewis of the American Presbyterian Mission prepared and printed at her own expense a small catechism of 18 pages in 1889.

The Rev. A. B. Hutchinson as we have already mentioned translated the book of Psalms in 1876. This translation has, however, not come into general use. The book of Common Prayer was also translated by the same Author in 1877.

Rev. J. S. Burdon, D.D., English Church Missionary Society's Bishop of South China, also translated a Prayer Book into Cantonese. 'The Memorials of Protestant Missionaries' gives the following account of it:—

' "Prayer Book," 69 leaves, Hongkong, 1866. This is a version of the preceding* in the Canton dialect, without the preface and introductory notes.'

We refer the reader to our paragraphs on the New and Old Testaments for mention of the Reverends A. Krolczyk, A. B. Henry, D.D., and H. V. Noyes.

HYMN BOOKS.

A hymn-book containing one hundred and sixteen hymns was prepared by Mr. Piercy in 1863.

'Gospel Hymns' was translated and issued by the Baptist Mission in two parts: the first part is dated 1884; the second, 1887. The first part contains sixty-four hymns; the second thirty-nine, and some doxologies. Amongst them are such favourites as 'Tell me the Old Old Story,' 'Wonderful Words of Love,' 'Hold the Fort,' and 'I am so Glad.'

A small hymn-book for children was prepared by Mrs. Happer, containing twenty-five hymns. No date is given on the title page.

---

* Of the preceding the same book says:—'This is a translation of a portion of the Anglican liturgy, containing the Morning and Evening Prayers. Litany, Baptismal and Communion Services, preceded by a preface and notes for the reader. It is in the Mandarin dialect, and was drawn up with the assistance of Mr. Schereschewsky.'

Bishop Burdon also published for the use of foreigners learning Cantonese, Sir Thos. Wade's 'Forty Exercises,' in the 'Tzu Erh Chi,' done into Cantonese with the following title:—

'The Forty Exercises of the Tzu Erh Chi adapted (by permission) to Cantonese. By J. S. Burdon, Bishop of Victoria, with a key. St. Paul's Colloge, Hongkong, 1877.' It only contains the Chinese Characters.

A large hymn-book containing two hundred and ten hymns besides doxologies, anthems, and chants; has no name of compiler on its title page. The date is 1883. It was printed at the Presbyterian Mission premises.

A version of the Te Deum is given in the present work.

ROMANIZED CANTONESE COLLOQUIAL.

The latest development of the colloquial literature is in the use of the Romanized. Here more especially than in the character colloquial a spasmodic effort was made between twenty and thirty years ago.

At that time Mr. Piercy, whose name is so identified with the introduction of the colloquial, was the prime mover. Some of the scholars, in the boys' and girls' school in the Wesleyan Mission under his and Mrs. Piercy's oversight, were taught the Romanizing of Cantonese colloquial according to Dr. Williams's system of orthography, as exemplified in his Tonic Dictionary and other works; and such fluency did these scholars attain that they were able to write letters in it to Mrs. Piercy and Miss Gunson, their teachers, during their absence in England. The writer, being then a lad with a considerable amount of leisure time on his hands, had the pleasure of giving a little instruction to a small class of four boys who were then learning the Romanizing as an experiment. Mr. Piercy besides having fly sheets prepared for the elementary steps of learning the power of the vowels and consonants, singly and in combination, had the Gospel of Matthew (if the Author's memory is not at fault)* printed in this Romanized system. On Mr. Piercy's departure from China (if not possibly even before) the matter was dropped and no further efforts were made to continue this laudable attempt to introduce Romanizing of Cantonese—a system which is largely made use of in other parts of China, notably in Amoy and Swatow. It has been of the greatest usefulness, though a few foreign scholars in the extreme South of China, (who, mostly having had no practical proof of its utility) oppose it with all the force due to prejudging a system. It is looked at askance by the native literati (in common with their dislike to most foreign innovations) who, unacquainted with its benefits and wed to their own antiquated and cumbrous system, are too proud to concede that any good can result from its use. *En passant* it may be remarked that there is use for all the different styles of presenting the Chinese language in a written or printed form. To the literati whose whole time is taken up in

* The Author wrote to Mr. Piercy for further information as to his works in the colloquial, but has not received it.

delving amidst all the stores of the ancient classics, the highest classical style is welcome.

A simple style is of more general utility, not being beneath the notice of the Classical student, while, at the same time, it is more intelligible to the mass of the more or less (often less) educated body of Chinese, who, having been long enough at school, are able to understand books. But for a large mass of the population, the exigencies of whose existence have necessitated an abridgment of the years spent at school, the very simplest book language even is often unintelligible to a great extent. In many instances, the man who has spent a few years at school, as a boy, has gained little else than an ability to name a larger or smaller proportion of the different words, or rather characters, he comes across in the pages of a book accompanied by a very elementary knowledge of their meaning. It is very much as if a man, whose education was so restricted in its scope as not to embrace a knowledge of Algebra, should be asked to read the pages of a treatise on that branch of mathematics. His knowledge of the alphabet would enable him to read the equations, &c., set forth in its pages; but without any idea of the meaning, or with but a confused notion of it. To such persons, who have not the time to gain a thorough knowledge of the book language, the colloquial comes as a boon; and still more of a blessing will the Romanized be to those who have had next to nothing of a schooling course. For, in the course of a few weeks or months, a very fair knowledge of the Romanized can be acquired, whereas years are necessary for an adequate knowledge to be acquired of the character. With women, the case of Romanized *versus* character means the possibility of learning to read intelligibly *versus* the insuperable (in many if not most cases) difficulties of want of time, ability, &c., to acquire an adequate knowledge of the character. There are therefore distinct uses for all the different styles of books. And there can be no doubt that before very long the Chinese nation will, as the English did in Wickliff's time, awake to a use of their vernacular for books.

A committee formed of members representing different missions in Canton met in that City and, after taking in review the different systems of Romanizing used in different parts of China, evolved a new system from them. The chief idea in this system of Romanizing, as applied to Cantonese, has been to free the words from all diacritical marks appertaining to the pronunciation of the word as distinct from the tones; by this means, the diacritical marks are free to be used to represent the tones. The diacritical marks employed are the grave, the acute, the Latin circumflex, and the circumflex.

These marks are placed over the vowels, and, where two vowels occur together, they are placed over the second of the two.

The 上平 shöng p'ing, or upper even, tone and the 上入 shöng yap, or upper entering, tone have no mark placed over them at all, the fact of no mark shewing the word to be in one or other of those tones. The final *k* attached to all words in the 入 yap, or entering, tones being a sufficient sign, and showing alone that the word in question must be a word in the 入 yap, or entering, tone. No mark being over the vowel shows it to be a 上入 shöng yap, or upper entering, tone, while on the other hand all words without a mark over the vowel and also without a final *k* are in the 上平 shöng p'ing, or upper even, tone. The 上上 shöng shöng, or upper rising, tone is represented by the acute accent. The 上去 shöng höü, or upper retiring, tone by the grave (\`) accent. The 下平 há p'ing, or lower even, tone is represented by a dash (-) over the vowel of the word. The 下上 há shöng, or lower rising, tone is represented by the circumflex (~) accent. The 下去 há höü, or lower retiring, tone is shown by the Latin circumflex (^) accent over the vowel of the word. The 下入 há yap, or lower entering, tone is shown by a dash (-) over the vowel of the word; but the 下平 há p'ing, or lower even, tone it will be remembered is represented by the same mark. it may then be asked what serves to differentiate these two tones, both represented by the same mark? It will be remembered that all 入 yap, or entering, tone words end in *k*. consequently it will readily be seen that when any word which has a dash over its vowel ends in *k*, it must be a 下入 há yap, or lower entering, tone word, and all words with a dash over the vowel but not ending in *k* are in the 下平 há p'ing, or lower even, tone. The presence or absence therefore of a *k* in words with a dash over the vowel show which of the two tones the word belongs to.

The aspirate is represented by the inverted comma ('), the single quotation mark. which obviates the barbarism of two *h's* occurring together, as in some of the other Romanized systems in vogue in China, especially in the Lepsius system in use for the Romanized Hakka, as well as in those employed in Swatow and Amoy.

Compound words are united by a hyphen.

These then are all the signs employed; but they are not sufficient, as the 中入 chung yap, or middle entering tone, goes undesignated (though at the same time it must be remembered that most of the 中入 chung yap, or middle entering tone, words have

long vowels); nor is that most important tone, the colloquial rising tone, represented at all; to say nothing of the what for want of a better term we shall call the 上上平 shöng shöng p'ing, or higher upper even, tone. It is a misnomer to call it a 中平 chung p'ing, or medial even, tone as it is higher in pitch than the ordinary 上平 shong p'ing, or upper even, tone. No system of Romanizing for Cantonese can be perfect till these important tones are fully recognised in it.

Barring these important omissions, the tonic marks used in this new Romanized system, once granted that such a method of using them is well, seem good and well chosen. Praise is also due for the improved spelling adopted in some of the words, such as *ei* instead of the erroneous and provincial *i* which has so disfigured the orthography employed for so many years in Cantonese. *Ui* also takes the place of the *ü* so inadequate to represent the proper sound of this class of words in Cantonese. What looks awkward in this new system is the use of double *a* to represent the Italian *a*; but, as it was impossible to employ the acute accent (as in the old orthography) to represent this sound—the accents being required, as we have already said, to represent the tones—it is difficult to suggest any other method for representing this sound of the *a*, the single *a* being employed for the sound of *u* in much, except when it occurs alone and at the end of a word, when it has the same sound as the double *a* stands for in the middle of a word.

The *o* of the old orthography has an *h* placed after it when it occurs at the end of a word; but not when it is in the middle of a word—the learner has to remember that in the middle of a word the *o* has always this sound. The long *o*, i.e. the sound of *o* in the alphabet is unmarked in any way. The double *o* (*oo*) sound of the *u*, represented in the old orthography by an acute accent over it (*ú*), is shown by the use of double *o* (*oo*); and the French *u* (as pronounced in the French word *une*, and represented in the old orthography by a diæresis over the *u* (*ü*), is spelled *ue*, in the same manner as in Dr. Chalmers's Pocket English-Cantonese Dictionary. Otherwise, that is to say with the exceptions noted above, the system of spelling used to represent Chinese sounds is the same as Williams's. Thus, to free the words of all diacritical marks, spellings have been adopted from two or three other orthographies hitherto employed in Cantonese. The colloquial sounds are generally, if not always, given, when these differ from the book sounds, though unfortunately colloquial tones are not.

The whole system looks very simple and is an admirable attempt at dressing Cantonese in nineteenth century attire—an attempt that deserves to succeed; and we trust that no pains will be spared to improve away the few and little faults in it, and make it a success.

The Gospel of Mark has been printed in this style (prepared by a committee of missionaries in Canton) and published by the British and Foreign Bible Society in 1892. This unfortunately has typographical and other errors in it, and a second revised edition will shortly appear. The following Notice of it is in 'The Bible Society's Monthly Reporter' for March, 1894:—

'Chinese. In the Canton Vernacular.—*The Gospel of St. Mark 1,000 Copies. Printed in London.* This is a reprint of an edition published in Canton. The proofs are being read in this country by Mr. Kenmure.'

A primer, to teach the use of this new Romanizing system either has, or will be, issued from the press.

The Gospel of Luke will also be published shortly in the same system; and we trust these are but the precursors of the whole New Testament and, eventually, of the whole Bible in Romanized Cantonese, for it is high time that Canton took her place with other less important centres of influence in China in having a Romanized literature for the use of women, children, and illiterate men.

These systems will doubtless, in the course of time, make the way clear for the disuse of the cumbrous, though interesting, Chinese characters which must, sooner or later, be relegated to the study of the scholar, the library of the philologist and the atelier of the art decorator, while for all purposes of every day use some alphabetical system will permit knowledge to be the common property of all.

As a specimen of this romanizing we give an extract, being Mark 13 : 46—52, as follows:—

Tò hiu Yē-leî-koh, Yē-So kûng moōn-shang, k'āp taaî chùng ch'ut Yē-leî-koh shī, yaŭ kòh maăng ngaăn hat-ī, tsīk-haî Taí-maaĭ kè tsaí, Pa-taí-maaĭ, tsŏh tó lô pin. Mān tak hâi Nā-saat-lāk Yē-So, tsaû taaî sheng kiù wâ, Taaî p'ik kè tsz̀-suen Yē-So, hóh-līn ngŏh à. Chùng yān chaak shīng k'uĭ kiù maĭ ch'ut sheng, k'uĭ uēt-faat taaî sheng kiù wâ, Taaî-p'ik kè tsź-suen, hóh-līn ngŏh à. Yē-So hit-chuê keuk, wâ, Kiù k'uĭ laī. Kòh-ti yān tsaû kiù kòh maăng-ngaăn kè wâ, Neĭ on sam, heí shan la, Yē-So kiù neí à. K'uĭ tsaû tiu-heì i-fūk, kap-ti heí shan, laī-tò Yē-So shuè. Yē-So tuì k'uĭ wâ, Neí seúng ngŏh kûng neĭ tsô mat yĕ ni. Maăng ngaăn kè taap wâ, Chué à, ngŏh seúng t'aí tak kìn à. Yē-So tuì k'uĭ wâ, Neĭ huì la, neĭ kè sùn-tak i-hó neĭ lok, k'uĭ tsik shī t'aí tak kìn, tsaû haí lô sheûng kan ts'ūng Yē-So ī huì.

* In one case, Mark 13 : 3, we find the há shöng tonic mark used to represent it, but this would probably be considered to be a mistake.

Native Colloquial Literature.

It is a great pity that the Chinese have not used their beautiful colloquial in the production of books. Had they done so, the very words and thoughts of the natives fresh from their lips and tongues would have been open to our use instead of being, as at present, frozen into the dead book-language from which we have to thaw them out into our Western channels of thought and expression. The liveliness of expression, the sparkle of the spoken language, the vigour of the vernacular idioms, all are lost by the stiffening process; and the sentences are condensed into the rhythmic periods that the rules of composition make obligatory in literary composition.

A few attempts have been made by the natives in Canton to produce what they call colloquial books. One of the best of these is the Tsuk Wá K'ing T'ám, which might be put into English as 'Colloquial Chats,' or 'Conversations in Colloquial,' collected and commented on by Mr. Kéi T'ong of Pok Ling. The blocks from which it is printed are deposited at the Ng Kwaí T'ong in Cantòn. It is a small book in four volumes, bound in two and paged as if in two volumes, but without any date. It has, however, evidently been written within the last century or two, as the events narrated are mostly stated to have taken place in the reigns of the earlier sovereigns of the present dynasty.

As the preface gives the key-note for the production of the book, we herewith give a free rendering of it :—

'The Pròverb says, It enlarges the sphere of knowledge to know much about the affairs of the world; and discernment is extended [lit. The two words to know and to understand] by understanding thoroughly about human matters, *i.e.* knowledge is acquired by one's own conception and reasoning, and it is also obtained by listening to the conversation of others. Whole crowds are often to be seen in the streets and lanes leisurely sitting under the moonlight and before the lanterns. It is not that there is nothing said; but what is said is generally of no importance, and not sufficient to benefit either the body or the mind. Some talk about the recompenses that result from good or evil deeds; then to this some listen, and some do not, while some, adjusting their dresses, leave. It is not because the words are not understood, but it is really that the subject matter is nòt interesting to them. But, if the narration is interesting, it will then find an entrance into the ear of men, move their hearts, and detain their footsteps longer. A good drummer generally strikes the side of the drum: a good story-teller always tells interesting and extraordinary tales. If the language used is too learned and obscure, women and children will find it difficult to understand. If the matters talked about are common matters of everyday occurrence and told in common speech, then all will easily understand, and furthermore they will feel entertained thereby.

I have gathered together several stories in the course of my reading during leisure hours. When I have told these stories, the hearers have sometimes forgotten to be wearied; and, on this account, I have sent them to a fellow villager to meet the requirements of those in this world who are fond of narrating interesting matters.

The first and second volumes contain the stories of 'Old Cross Sticks,' from which a selection has been given in the present book, and 'The Seven Acres of Fertile Fields'; the third and fourth contain Yau K'ing Shán, and 'Sowing Happiness for One's Children,' 'A Sudden Mountain Gust,' 'The Advent of Nine Devils,' 'The Famine Song,' 'Meeting a Ghost in a Melon Watch-shed,' 'The Devils Fear Filial-hearted People,' and 'Chöng Acting for King Yama.'

In 'Conversations in Colloquial,' the diction employed for several sentences is a simple book language style, when a colloquial phrase will occur, or a conversation or description will ensue in which, if not entirely colloquial, the vernacular nearly entirely predominates. The continual employment of a number of book-language words in the midst of the colloquial also spoils the naturalness. Some, if not all, of the words are occasionally used by educated men in conversation; but the continual use of them and the use of a number of them in juxtaposition with too small a medium of Colloquial to unite them, is what is here complained of—such as, e.g. 不 pat, for *not*, and 是 shí for the verb *to be*. It is not that the native author entirely eschews the use of the colloquial forms, for 唔 m and 係 haí appear in the book as well, though sparingly. The third personal pronoun 其 k'éi and 他 t'á, the demonstrative 此 t'sz, the verb 曰 yüt, *to say*, the verb 來 loí, *to come*, the particle 而 yí—all of these either entirely exclude the use of the equivalent colloquial forms, or minimise their use.

It will thus be seen that the book is not in the book-language, nor is it in the colloquial entirely, though on the whole nearer the latter; it is a mixture of the two. Occasionally a mandarin word or phrase occurs. This may, of course, sometimes be allowable, as a French word may appear in an English book now and then; but when the mandarin form ná appears for the common demonstrative, it is really carrying the matter a little too far, and it sounds unpleasant to the ear accustomed to the pure sounds of Cantonese. If the student of Cantonese colloquial is sufficiently advanced to know what is colloquial and what is not, this book will prove of use to him, as he will find many good idiomatic phrases in it; and it might be useful as a stepping stone from the colloquial to the simple book-language style.

A second series of the same work is in two volumes. The blocks for printing the 'Second Collection of Conversations in Colloquial' were cut in the 12th year of T'ung Chi, A.D. 1873. The tales in them were collected and selected by Mr. Kéi T'ong of Pok Ling. It has no Preface. It is stated on the title page that

the blocks are kept at the Ng Kwaí T'ong in Canton, but at the commencement of the first tale we are informed that the blocks are kept at the Fú King T'ong in front of the Examination Hall at Canton; probably the book is printed at the latter place. The first volume contains the following tales:—'True affection is a Test of Flesh and Blood,' 'A Shrew,' 'A Visit to Hades in a Trance,' 'Please Give Me a Light for My Pipe.' The Second Volume contains the following:—'A Good B.A.,' 'Instructions Given to Children in a Mat-shed. It is much more bookish than the first series.

Besides these, there is the Tsuk Wá Song Sam, which may be Englished as 'Entertaining Tales in the Colloquial: Collected and Selected by Mr. Kéí T'ong of Pok Ling.' It has no Preface. The blocks from which it is printed are deposited at the Ng Kwaí T'ong in Canton, the Fú King T'ong being the printing establishment from which it is issued. When the time of the incidents in the stories are laid in any particular reign, as they are in six of the tales, they are in Shun Chí's, K'ín Lung's, Ká Hing's, and Tò Kwong's reigns; consequently the book must have been compiled either during, or after, the reign of Tò-Kwong (A.D. 1820—1851). This book is also in four volumes bound in two. There are from two to four short tales in each volume. In the first volume are 'The Old Tea-seller,' 'Taming tho Shrew,' and 'Acting the Swell;' in the second volume, 'Stealing the Door-Key,' 'Renouncing the Property for the Sake of Her Fatherless Son,' 'The Venerable God of the Locality,' and 'Stealing a Bride;' in the third volume, 'An Encounter with a Tiger when gathering Firewood' 'Suing a Sister-in-law,' and 'Slumming;' in the fourth volume, 'A Spendthrift,' and 'Taking Refuge from Chü K'éí Lane.' The name of the person who selected them is put at the beginning of some of the tales. It is far more bookish in its style than the first series of the Tsuk Wá K'ing T'ám. These books all contain moral tales.

There is also the Yüt Au, 'Canton Lyrics,' the title of which was selected by 'A Wanderer through Skies and Seas,' in which much colloquial appears mixed up with more book language, the exigences of the poetic language used requiring the employment of a more exalted style than the common colloquial words could always supply; but the exigences of the rhyme are of more importance probably with the author than the sense. Love Songs, as some of these are, are lewd in the eyes of the Chinese. Doubtless some of these are not of the purest, but were the relations of the sexes what they are in the West, and were these songs not the property of the Chinese hetæræ, many of them, if not the great majority, would have nothing objectionable in them at all. Association and the

unnatural relationship of the sexes giving rise to a whole system of false modesty and prudery, renders them almost all impure in the eyes of the Chinese. 'The Canton Lyrics' has a frontispiece representing a man accompanying himself on the p'éí p'á, or guitar, in the open air under the shade of a tree while his servant is preparing some refreshment for the inner man. On the other side of the page is a picture of the p'éí p'á, or guitar, with the notes marked on it and explanations at the side. After this, half of the next page is taken up with a voluntary for the guitar, followed on the other half of the page with the musical notation for a tune, probably for the first song. This is followed by two pages containing a glossary of Colloquial words, given their pronunciation and meaning. The book contains all but a hundred songs.

There is also the Tsoi Yüt Au, 'Further Cantonese Lyrics.' The songs in it are collected by someone under the pseudonym of Höng Maí Tsz, 'The Fragrance Bewitched One'—fragrance meaning the fragrance of flowers, and flowers standing for woman-kind. It is revised by The Taouist Priest Chöng, Who is Lifted Above The World. This book contains fewer songs than the preceding one, having only forty-six.

Besides these, some of the ballad books contain a good many colloquial words mixed up with the book-style words. This mixture of the two styles renders these song and ballad books of little use to the learner of Cantonese colloquial. Were extracts given of them in this book, it would be necessary to put constant notes of warning as to many words and sentences being in the book language.

From what has been said it will be seen, as things are, that in a work entirely devoted and limited to 'Readings in Cantonese Colloquial,' it would be a misnomer to call, without any qualifying explanations, such books pure colloquial books, or to include extracts to any large extent from them in it.

III.—A Bibliography of Books in the Cantonese Colloquial.*

(1).—落爐不燒 'Unscathed in the Furnace.' Written by Rev. J. Legge, D.D., L.L.D., L.M.S., Hongkong. Leaves 6. 'It gives the story of Shadrach, Meshach, and Abednego, followed by a discourse on the subject.' Published in Hongkong, probably in the early part of the decade, 1840-50. Out of print.

(2).—浪子悔改 'The Prodigal Repenting.' Written by Rev. J. Legge, D.D., L.L.D., L.M.S., Hongkong. Leaves 6. 'Gives the Parable of the Prodigal Son, followed by a discourse on the subject.' Published in Hongkong, probably in the early part of the decade 1840-50. Out of print.

(3).—張遠兩友相論 'Dialogues between Chang and Yuen.' Translated from the book language, by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton: being 'the first five chapters of Dr. Milne's tract with the same title, adapted to the Canton Dialect.' Leaves 16. Published in Canton, 1862. Out of print.

(4).—耶穌正教問答 'Brown's Catechism.' Translated by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 22. Published in Canton, 1862. 'Dr. Happer translated the same catechism' from the English 'into the book language previously and published it in 1852 at Canton.'

(5).—曉初訓道 'Peep of Day.' Translated from the English by Rev. G. Piercy, E.W.M., Canton. Leaves I., and 91. Size 6 inches by 4 inches. Printed from type. Illustrated. Preface printed in red. Published in Canton, at the E.W.M., 1862.

(6).—啟蒙詩歌 'Simple Hymns.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 53. 'Contained 116 hymns.' Published in Canton, 1863.

---

* 'Written' means that the person whose name follows was the author, and that he wrote the work in question in the Cantonese Colloquial. When 'Translated' is used, it means that the book in question was originally written in English or in the Chinese book language and that it was translated into Cantonese Colloquial by the person whose name follows. The abbreviations used are as follows:—

L.M.S.=The London Missionary Society.
A.P.M.=The American Presbyterian Mission.
E.W.M.=The English Wesleyan Mission.
S.B.C.=The Southern Baptist Convention of America.
C.M.S.=The Church Missionary Society of England.
A.B.S.=The American Bible Society.
B. & F.B.S.=The British and Foreign Bible Society.

(7).—馬太傳福音書 'MATTHEW'S GOSPEL.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 40. Printed from wooden blocks. Published in Canton, probably in 1862 or 1863.

(8).—約翰傳福音書 'JOHN'S GOSPEL.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 38. Printed from wooden blocks. Published in Canton, probably in 1862 or 1863.

(9).—耶穌言行撮要俗話 'IMPORTANT SELECTIONS FROM THE LIFE OF CHRIST IN THE CANTON DIALECT.' Prepared by Rev. C. F. Preston, A.P.M., Canton. Leaves 108. 'This consists of a hundred passages selected from the Gospels, giving in a consecutive form the various events in the history of our Lord.' Probably printed from wooden blocks. Published in Canton, 1863.

(10).—讚美神詩 'HYMN BOOK.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 47. Printed from wooden blocks. Published in Canton, probably in 1862, 1863 or 1864. 'A collection of eighty-one hymns and two doxologies, containing a prefatory notice of the compiler's daughter who was fond of hymns and died in her youth. The preface was also printed as a separate tract of four leaves and entitled 孩童歸耶穌.'

(11).—讚美神詩 'HYMN BOOK WITH SIX ADDITIONAL HYMNS.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 51. Printed from wooden blocks. Published in Canton.

(12).—親就耶穌 'COME TO JESUS BY REV. MR. HALL.' Translated from the English by Mrs. French, A.P.M., Canton. Leaves 12. Size 6⅜ inches by 4 inches. Printed from wooden blocks. Published in Canton, 1865.

(13).—述史淺譯 'BIBLE HISTORY FOR THE LEAST AND LOWEST.' Translated from the English by Mrs. French (Mrs. Collins), Canton and Hongkong. In five volumes. Vol. 1, leaves 1 and 172: 2, 169: 3, 124: 4, 129: 5, 128. Size 8⅞ inches by 4¾ inches. Printed from wooden blocks. Published in 1866 and subsequent years at the A.P.M., Canton.

(14).—天路歷程 'THE PILGRIM'S PROGRESS.' Translated from the English by Rev. G. Piercy, E.W.M., Canton. In two volumes consisting of Part I and II. Vol. I., leaves II., 25, 24, 26, 29, 28. Vol. II., leaves 17, 20, 21, 21, 17, 18, at E.W.M. Size 9⅜ inches by 5⅝ inches and 9⅜ by 5⅜. Illustrated with Chinese full-page wood-cuts. Printed from wooden blocks. Published in Canton, 1870. An edition of the first part was issued in 1871, but there was a prior edition of the first part.

(15).—使徒行傳 'Acts.' Translated from the Original Greek. Leaves 33. Union version, 1872. Size $7\frac{3}{4}$ inches by $5\frac{1}{4}$ inches. Printed from type. No place of printing or publication on title page. *See* New Testament No. 58.

(16).—馬可福音書 'Mark.' Translated from the Original Greek. Leaves 21. Union version, 1872. Size $7\frac{7}{8}$ inches by $5\frac{1}{4}$ inches. Printed from type. No place of printing or publication on title page. *See* New Testament No. 58.

(17).—馬可傳福音書 'Mark.' Leaves 38. Printed at the A.P.M. Press, in Shanghai, 1872. Size $9\frac{1}{4}$ inches by $5\frac{1}{2}$ inches. Printed from type. *See* New Testament No. 58.

(18).—保羅達會小書 'Paul's Lesser Epistles.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves: Gal., 9. Eph., 8. Phil., 6. Col., 6, I. Thess., 6, II. Thess., 3, I. Tim., 7, II. Tim., 5. Titus., 3. Phil., 2. Bound in one volume. Size 9 inches by $5\frac{1}{4}$ inches. Printed from wooden blocks, probably in Canton, and published at the E.W.M. there, 1872.

(19).—使徒行傳 'Acts.' Leaves 61. Size $9\frac{1}{4}$ inches by $5\frac{5}{8}$ inches. Printed from type. Printed in Shanghai, A.P.M. Press, 1873. *See* New Testament No. 58.

(20).—馬太傳福音書 'Matthew.' Leaves 60. Size $9\frac{1}{4}$ inches by $5\frac{5}{8}$ inches. Printed from type, probably in Shanghai at the A.P.M. Press, 1873. No place of publication on title page. *See* New Testament No. 58.

(21).—路加傳福音書 'Luke.' Leaves 65. Size $9\frac{1}{4}$ inches by $5\frac{3}{4}$ inches. Printed from type, in Shanghai at A.P.M. Press, 1873. *See* New Testament No. 58.

(22).—約翰傳福音書 'John.' Leaves 50. Size $9\frac{1}{4}$ inches by $5\frac{3}{4}$ inches. Printed from type, in Shanghai at A.P.M. Press, 1873. *See* New Testament No. 58.

(23).—舊約創世記 'Genesis.' Translated by Rev. G. Piercy, E.W.M., Canton. and Rev. R. H. Graves, M.D., D.D., Canton. Leaves 48. Size $7\frac{3}{4}$ inches by $5\frac{1}{4}$ inches. Printed from type. Printed in Hongkong. Published by the A.B.S., 1873.

(24).—悅耳眞言 'That Sweet Story of Old.' Translated from the English by Miss Littie Happer, A.P.M., Canton. Leaves 7. Size $8\frac{3}{4}$ inches by $5\frac{1}{8}$ inches. Printed from wooden blocks. Published in Canton, 1874.

(25).—**聖諭廣訓** 'THE SACRED EDICT.' Translated from the native work in the book language by Rev. G. Piercy, E.W.M., Canton. Leaves 2 and 4. Size 8⅞ inches by 5¼ inches. Printed from type. Published in Canton, 1875.

(26).—**使徒雅各書彼得** 'THE EPISTLES OF JAMES AND PETER.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 7, 7, and 4. Size 9½ inches by 5¾ inches. No title page. Printed from wooden blocks, 1875 and 1876.

(27).—**使徒雅各書** 'EPISTLE OF JAMES.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 7. Size 9⅜ inches by 5¼ inches. No title page. Printed from wooden blocks. Bound separately, but the same as that contained in No. 26. Printed from wooden blocks.

(28).—**舊約詩篇** 'THE BOOK OF PSALMS.' Translated by Rev. A. B. Hutchinson, C.M.S., Hongkong. Leaves 149. Size 9⅝ inches by 5⅜ inches. Printed from wooden blocks. No local place of publication on title page. Published by the B. & F.B.S., 1876.

(29).—**幼學問答** 'EASY QUESTIONS FOR BEGINNERS, CANTON DIALECT.' Prepared by Rev. G. Piercy, E.W.M., Canton. Two vols. bound in one. First Vol. Leaves 3 and 35: Second Vol. 9. Size 7⅞ inches by 5⅛ inches. Printed from wooden blocks. Published in Canton, 1876.

(30).—**聖日禱文** 'COMMON PRAYER.' Translated from the English by Rev. A. B. Hutchinson, C.M.S., Hongkong. Leaves 96. Size 9⅝ inches by 5⅜ inches. Printed from wooden blocks. Published in Hongkong, 1877.

(31).—**使徒保羅達希伯來人書** 'HEBREWS.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 18. Size 9½ inches by 5⅜ inches. No title page. Printed from wooden blocks, 1877.*

(32).—**訓蒙土音**. Prepared by Rev. G. Piercy, E.W.M., Canton. Leaves 2. No date or title page. Size 7¼ inches by 4¾ inches. A book of words, phrases, and simple sentences, for beginners.

(33).—**散語四十章** 'THE FORTY EXERCISES FROM WADE'S TZU ERH CHI.' Translated from the Mandarin by Rev. J. S. Burdon, D.D., C. M. Society's Bishop of South China, Hongkong. Leaves 42. Size 10 inches by 5¾ inches. Printed in type. Published at St. Paul's College, Hongkong, 1877.

* We are informed that Rev. G. Piercy translated Rom. to Rev. inclusive.

(34).—曉初訓道 'PEEP OF DAY.' Translated from the English by Mrs. Cunningham, (née Miss Lillie Happer), Canton. Leaves 114. Size $9\frac{3}{4}$ inches by $5\frac{1}{4}$ inches. Printed from wooden blocks. Published at the A.P.M., Canton, 1879.

(35).—'STORY OF THE BIBLE-WOMEN,' by Mrs. Cunningham, Canton. (We have not seen this book nor or do we know anything about it but its title).

(36).—頌讚神詩 'HYMN BOOK.' Translated by Miss Hattie Noyes, A.P.M., Canton, from the Hymn Book in the Mandarin language, adopted by the American Presbyterian Synod of China. Leaves 279 and 7. Size $9\frac{1}{16}$ inches by $5\frac{5}{8}$ inches. Printed from wooden blocks. Published at A.P.M., Canton, 1883. The wooden blocks have been destroyed and it is not likely to be reprinted. It is now entirely out of print.

(37).—福音聖詩 'GOSPEL HYMNS.' Issued by S.B.C., Canton. Leaves 25. Size $8\frac{1}{8}$ inches by $5\frac{1}{8}$ inches. Printed from wooden blocks. Published by the Baptist Tract Society, Canton, 1884.

(38).—讚美神詩 'CHILDREN'S HYMN BOOK.' Translated by Mrs. Happer, A.P.M., Canton. Leaves 16. Size $8\frac{1}{8}$ inches by $5\frac{3}{8}$ inches. Printed from wooden blocks, probably in Canton. No date.

(39).—舊約詩篇 'BOOK OF PSALMS.' Translated by Rev. R. H. Graves, M.D., D.D., S.B.C., Canton. Leaves 114. Size $9\frac{1}{2}$ inches by $5\frac{3}{4}$ inches. Printed from type, in Shanghai, at the A.P.M. Press. 1884. Published by the A.B.S.

(40).—神道指正 'THE KING'S HIGHWAY BY REV. JOHN NEWTON.' Translated from the English by Mrs. Noyes, A.P.M., Canton. Leaves 26, 14, 14, 16, 15, 11, 1, 11, 14 and 12. Illustrated with foreign pictures, 1886. Size $9\frac{3}{4}$ inches by $5\frac{3}{8}$ inches. Printed from wooden blocks, probably in Canton. No place of publication on title page.

(41).—'LITTLE PILLOWS.' Translated by Mrs. Noyes, A.P.M., Canton.

(42).—三字經 'THREE CHARACTER BOOK.' Translated into Cantonese Colloquial by Miss Hattie Noyes, A.P.M., Canton, from the original in the book-language, which was written (in the book-language) by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 24 and 5. Size $6\frac{3}{4}$ inches by $4\frac{3}{4}$ inches. No date. Printed from wooden blocks, probably at Canton. No place of publication on the title page.

(43).—幼學四字經 'FOUR CHARACTER BOOK.' Translated by Miss. Hattie Noyes, A.P.M., Canton, from the original in the book-language which was written (in the book-language) by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 20. Size $8\frac{3}{4}$ inches by $5\frac{1}{8}$ inches. Printed from wooden blocks, probably at Canton. No date or place of publication on title page. The Ten Commandments, Creed, Lord's Prayer, 'Now I lay me down to rest' and the Morning Hymn are at the end of the book.

(44).—人靈戰紀土話 'THE HOLY WAR.' Translated from the English by Miss Young, S.B.C., Canton. Two vols. bound in one. Leaves I., 83 and 81. 1887. Size $9\frac{1}{4}$ inches by $5\frac{5}{8}$ inches. Printed from wooden blocks. Published at Canton, S.B. Mission.

(45).—出埃及記 'EXODUS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 85. Size $7\frac{3}{8}$ inches by $4\frac{5}{8}$ inches. Printed in Shanghai, from type, at the A.P.M. Press. 1888. Published under the auspices of the A.B.S.

(46).—利未記 'LEVITICUS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 62. Size $7\frac{3}{8}$ inches by $4\frac{5}{8}$ inches. Printed from type, in Shanghai, at the A.P.M. Press. 1888. Published under the auspices of the A.B.S.

(47).—復傳律例書 'DEUTERONOMY.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 80. Size $7\frac{3}{8}$ inches by 5 inches. Printed from type, in Shanghai, at the A.P.M. Press., 1888. Published under the auspices of the A.B.S.

(48).—耶穌道理問答. 'A SMALL CATECHISM OF CHRISTIAN DOCTRINE.' Prepared by Miss Lewis, A.P.M., Canton, and printed at her own expense. Leaves 18. Size $6\frac{1}{8}$ inches by $4\frac{1}{8}$ inches. Printed from wooden blocks. No date, or place of publication on title page.

(49).—馬太傳問答 'WESTMINISTER SUNDAY SCHOOL LESSONS.' 4 vols. Translated from the English by Mrs. Cunningham, Canton. Matthew. Leaves 69. Size $9\frac{3}{4}$ inches by $5\frac{1}{2}$ inches or $5\frac{5}{8}$ inches. Printed and Published in Canton, at the A.P.M.. 1888.

(50).—馬可傳問答. Do. Mark. Leaves 118.

(51).—路加傳問答. Do. Luke. Leaves 69.

(52).—約翰傳問答. Do. John. Leaves 86.

All uniform with the above. Published in the same year in Canton, as above.

(53).—聖書問答舊約 'OLD TESTAMENT CATECHISM.' Prepared by Miss Hattie Noyes, A.P.M., Canton.* Leaves 73. Size 9¾ inches by 5½ inches. Printed from wooden blocks, 1888. Published at A.P.M., Canton.

(54).—聖書問答新約 'NEW TESTAMENT CATECHISM.' Prepared by Miss Hattie Noyes, A.P.M., Canton.* Leaves 44. Size 9¾ inches by 5¼ inches. Printed from wooden blocks, 1888. Published at A.P.M., Canton.

(55).—曉初再訓 'LINE UPON LINE, Part I.' Translated from the English by Mrs. Cunningham, Canton. Leaves 124. Printed from wooden blocks, 1888. Published at A.P.M., Canton.

(56).—曉初三訓 'LINE UPON LINE, Part II.' Translated from the English by Mrs. Cunningham, Canton. Leaves 117. Printed from wooden blocks, 1889. Published at A.P.M., Canton.

(57).—民數紀畧 'NUMBERS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 92. Size 7½ inches by 4⅝ inches. Printed from type, in Shanghai, at A.P.M., Press. 1889. Published under the auspices of the A.B.S.

(58).—新約聖書 'NEW TESTAMENT.' In two vols. Leaves Vol. I., 58, 36, 63, 48, 59 and Vol. II., 196. Size 9¼ inches by 5¾ inches. Vol. I., Matt.—Acts, translated by a Union Committee representing several Missions. As far as we can learn now, Mark was chiefly the work of Rev. G. Piercy, E.W.M., Canton; John, of Rev. C. F. Preston, A.P.M., Canton; Luke, of the Rev. A. Krolczyk, Rhenish Mission; while Matthew and Acts were either shared, or possibly the work of Rev. C. F. Preston. The whole passed through the hands of the Committee before being adopted, It has since been revised once or twice, the Union Version Committee being still in existence, Rev. H. V. Noyes now representing the A.P.M., on it. Vol. II., Rom.—Rev. is solely the work of the A.P.M., Canton: Rev. A. P. Happer, M.D., D.D., translating Rom., 1st. & 2nd. Cor., 1st. & 2nd. Tim., and Titus.; Rev. B. C. Henry, D.D., Gal., Eph., Phil., Col., and 1st & 2nd. Thess.; while Rev. H. V. Noyes did Heb.—to Rev. inclusive. Printed from type at A.P.M., Press, Shanghai, 1889. Vol. I., published under the auspices of the A.B.S., & B. & F.B.S. Vol. II., published under the auspices of the A.B.S., and will probably be also adopted by the B. & F.B.S.

---

* We are uncertain whether these are translations or original works.

(59).—約書亞記 'JOSHUA.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 57. Size 7⅝ inches by 5 inches. Printed from type, in Shanghai, at A.P.M., Press. 1892. Published under the auspices of the A.B.S.

(60).—士師並路得記 'JUDGES AND RUTH.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 56 and 8. Size 7⅝ inches by 5 inches. Printed from type, at A.P.M., Press, Shanghai. 1892. Published under the auspices of the A.B.S.

(61).—以賽亞書 'ISAIAH.' Translated by Rev. B. C. Henry, D.D., A.P.M., Canton. Uniform with the above. Printed from type, at A.P.M., Press, Shanghai, 1893. Published under the auspices of the A.B.S.

(62).—Ma-Hoh Ch'uen Fuk Yam Shue. 'GOSPEL OF MARK.' Union Version, Pages 75. Royal 8vo. This is in Romanized Colloquial. Printed from type, 1892. Published by the B. & F.B.S.*

(63).—撒母耳書 'SAMUEL.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Uniform with Isaiah. Printed from type, at A.P.M. Press, Shanghai. Published under the auspices of the A.B.S. In the press.

(64).—列王紀畧 'KINGS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Uniform with Isaiah. Printed from type, at A.P.M. Press, Shanghai. Published under the auspices of the A.B.S. In the press.†

* A revised edition of this is being printed. The Gospel of Luke and a Primer will also shortly be issued in the Romanized Colloquial.

† The rest of the books of the Old Testament have been translated by Rev. H. V. Noyes and Rev. B. C. Henry and are undergoing review and examination by the A.P.M., Canton, preparatory to being sent to the press. They will be issued shortly.

READINGS IN CANTONESE COLLOQUIAL.

LESSON, I.

You have seen the sun in the sky.	你睇見天上個熱頭。
Who put the sun in the sky?	係乜誰擠佢喺個處嘅呢。
God.	係上帝咯。
Can you reach up so high? No.	你噲舉個隻手到熱頭咁高唔呢,唔噲呀。
God lives in heaven; heaven is much higher than the sun.	上帝喺天堂處住,天堂高過熱頭多。
Can you see God?	你睇得見上帝唔呢。
No.	唔睇得見。
Yet he can see you, for God sees every thing.	上帝睇見你噃,因上帝樣樣都見嘅。
God made every thing at first, and God takes care of every thing.	上帝始初造化各樣物件,到而家都保佑佢。
God made you * * and takes care of you always.—'*Peep of Day,*' *pp. 1. & 2.*	上帝造化你亦時常保佑你。

LESSON, II.

Who is it that dresses you and feeds you? Your dear mother.	乜誰俾飯你食,俾衫你着呢,係老母咯。
But how does your mother get money to buy the clothes, and the food? Father gives it her.	你老母點樣有錢買過你食,買過你着呢,係父親揾翻嚟嘅。
How does your father get money?	你父親點樣揾翻嚟呢。

LESSON, I.

ˢNéi ᶜt'ai-kínᵓ ꜀t'ín shöng^2 koᵓ yit$_2$-ᶜt'áu*.
Hai^2 mat$_2$-ᶜshui* ꜀chai ˢk'öü ᶜhai koᵓ shüᵓ keᵓ $_o$ni ?
Hai^2 Shöng^2-taiᵓ lok$_o$.
ˢNéi-ˢwúi-ᶜköü koᵓ chek$_o$ ᶜshau tòᵓ yit$_2$ ᶜt'áu* kòmᵓ ꜀kò ꜀m $_o$ni ? ꜀M ˢwúi áᵓ.
Shöng^2-taiᵓ ᶜhai ꜀t'ín-꜀t'ong shüᵓ chü^2 ; ꜀t'ín-꜀t'ong ꜀kò kwoᵓ yit$_2$-ᶜt'au* ꜀to.
ˢNei ᶜt'ai* tak$_2$ kínᵓ Shöng-^{2}taiᵓ ꜀m $_o$ni ?
꜀M ᶜt'ai tak$_2$ kínᵓ.
Shöng^2-taiᵓ ᶜt'ai*-kínᵓ ˢnéi poᵓ, ꜀yan Shöng^2-taiᵓ yöng^2-yöng^2 ꜀tò kínᵓ keᵓ.
Shöng^2-taiᵓ ᶜch'i-꜀ch'o tsò^2-fáᵓ kok$_o$ yöng^2 mat$_2$-ᶜkín*, tòᵓ ꜀yí-꜀ká ꜀tò ᶜpò-yau^2 ˢk'öü.
Shöng^2-taiᵓ tsò^2-fáᵓ ˢnéi yik$_2$ ꜀shí-꜀shöng ᶜpò-yau^2 ˢnéi.

You look see sky up that sun.
Is what person place him at that place, eh ? 53.
Is God, 32.
You can raise that [*C.*] hand to sun so high not, eh ? 53. Not can, 2.
God in heaven's place lives; heaven higher than sun much.
You see can perceive God not, eh ? 53.
Not see can perceive.
God look see you, 60, because God every kind also see, 15.
God at first created each kind thing, till now also protects them.
God created you also constantly protects you.

LESSON, II.

Mat$_2$-ᶜshui* ᶜpéi fán^2 ˢnéi shik$_2$ ᶜpéi ꜀shám ˢnéi chök$_o$ $_o$ni ? Hai^2 ˢlò-ˢmò lok$_o$.
ˢNéi ˢlò-ˢmò ᶜtím ᶜyöng* ˢyau ᶜts'ín* ˢmái kwoᵓ ˢnéi shik$_2$, kwoᵓ ˢnéi ꜀chök$_o$ $_o$ni ? Hai^2 fú^2-꜀ts'an ᶜwan ꜀fán ꜀lai keᵓ.
ˢNéi fú^2-꜀ts'an ᶜtím ᶜyöng* ᶜwan ꜀fán ꜀lai $_o$ni ?

What person gives rice you eat, gives clothes you put-on, eh ? 53. Is mother. 39.
Your mother how fashion have money buy for you to-eat for you to-wear, eh ? 53. Is father find back come, 15.
Your father how fashion find back come, eh ? 53.

He works in the fields.

佢日日打工聽翻嚟嘅。

Your father works all day long, and he gets money and brings it home to mother. He says to your mother, 'Buy some bread with this money, and give some of it to the children.'—'*Peep of Day*,' *p. 11.*

你父親成日打工、聽倒錢拈翻歸、俾過你老母、佢對你老母話、拈呢啲錢買食物養仔女啦。

LESSON, III.

In the spring he takes his scythe to mow the grass, and as he mows be bends his back till it aches. In harvest time he takes his sickle and reaps, while the hot sun beats upon his poor head.

年頭之時、要出力爬田掘地、有時去撒穀、有時去插禾、喺田處、個啲熱頭晒得好關係、晒到個頭殼都瘌呀。

In the cold weather he follows the plough, while the cold rain and sleet beat upon his face.

到割禾個時、又要出好到手力呀。佢做嘅工夫、唔論冷熱、唔論好天落雨、都要去做。

Why does he bear all this?

你估佢爲乜做咁多工夫、都唔怕辛苦呢。

That you may have plenty of food and be fat and rosy.—'*Peep of Day*,' *p. 12.*

佢都係想你唔抵肚餓、又想養得你肥肥壯壯啫。

꜃K'öü yat₂-yat₂ ꜂tá-꜀kung chán² ꜀fán ꜁laí keˀ.

He day (by) day work earn back come, 15.

꜃Néí fú²-꜀ts'an ꜁sheng† yat₂ ꜂tá-꜀kung chán²-꜂tò ꜂ts'ín* ꜁ním ꜀fán ꜀kwaí, ꜂péí kwoˀ ꜃néí ꜃lò-꜃mó, ꜃k'öü tuíˀ ꜃néí ꜃lò-꜃mò wá², '꜁Ním ꜀ni-꜀ti ꜂ts'ín* ꜃máí shik₂-mat₂ ꜃yöng ꜂tsaí ꜃nuí ꜀lá.'

Your father whole day work earn money take back home give to your mother. He to you mother says, 'Take this money buy eatables to-rear sons and daughters, 21.'

LESSON, III.

꜁Nín-꜁t'au ꜀chí ꜁shí, yíúˀ ch'ut˒ lik₂ ꜁p'á ꜁t'ín kwat₂ téí², ꜃yau ꜁shí huíˀ sátₒ kuk˒, ꜃yau ꜁shí huíˀ ch'ápₒ ꜁wo, ꜂haí ꜁t'ín shüˀ, ꜀kó-꜀ti yít₂-꜂t'au* shaíˀ tak˒ ꜂hò ꜀kwán-haí², shaíˀ tòˀ koˀ ꜁t'au hokₒ ꜀tò ts·ek꜀† áˀ.

Year head's time must put-out strength to-rake fields dig ground. Have times go scatter paddy, have times go stick in rice-plant in field's place. That sun shine very dreadfully, shining till the head even aches? 2.

Tòˀ kotₒ-꜁wo koˀ ꜁shí, yau² yíúˀ ch'ut˒ ꜂hò ꜀to ꜂shau-lik₂ áˀ. ꜃k'öü tsò² keˀ ꜀kung-꜀fú, ꜁m lun² ꜃láng yít₂, ꜁m lun² ꜂hò ꜀t'ín lok₂ ꜃yü, ꜀tò yíúˀ huíˀ tsò².

Until cutting rice-plant that time also need exert very much hand-strength. 2. He does that work (*i.e.* that work that he does) not consider (whether) cold (or) hot, not consider (whether) good weather (or) descending rain, also must go (and) do (it).

꜃Néí ꜂kwú ꜃k'öü wai² mat˒ tsò² kòmˀ ꜀to ꜀kung-꜀fú, ꜀tò ꜁m p'áˀ ꜀san-꜂fú ₒni?

You think he on-account of-what do so much work also not fear trouble, eh? 53.

꜃K'öü ꜀tò hai² ꜂söng ꜃néí ꜁m ꜂taí ꜃t'ò ngo², yau² ꜂söng ꜃yöng tak˒ ꜃néí ꜁féí ꜁féí chongˀ chongˀ ꜀che.

He also is wishing you not sustain hunger also wish rear to-be-able you fat fat healthy healthy only, 7.

LESSON, IV.

This large place we live in is called the world. It is very beautiful. If we look up we see the blue sky, if we look down we see the green grass.

The sky is like a curtain spread over our heads, the grass like a carpet under our feet, and the bright sun is like a candle to give us light.—'*Peep of Day*,' *p. 37.*

我哋而家所住嘅地方、就叫做世界、眞係好睇嘅咯。担高頭、你見有個天、垂抵頭、又見地上嘅青草。

天係好似一張大布帳、地上嘅青草、好似一張大蓆、個熱頭好似一盞大燈、等我哋光猛睇得見野。

LESSON, V.

When God made the dry land, there was nothing on it: it was bare. So God spake, and things grew out of the ground. Trees came out of it; they were covered with green leaves of different shapes. Some were called oak-trees, and some were called elm-trees, and some beech-trees. And some trees bore nice fruit, such as plum-trees, apple-trees, orange-trees, and fig-trees.—'*Peep of Day*,' *p. 41.*

上帝已經造起旱地、個陣時、各樣物件未曾有得生出、上帝又話、各樣嘅物、要喺地上生出嚟、噉就有樹木生出咯、個啲樹葉各有唔同嘅、有啲叫做榕樹、有啲叫做松樹、有啲叫做竹樹之類。又有好多樹噲生出菓嘅、有啲生桃、有啲生荔枝、有啲生沙梨、有啲生柑橙之類。

LESSON. IV.

꜃Ngo-téi꜅ ꜁yí-꜀ká ꜂sho chü꜄ ke꜄ téi꜅-꜀fong tsau꜅ kíú꜄-tsò꜅ shai꜄-꜂kái꜄, ꜁chan haí꜅ ꜂hò ꜂t'ai ke꜄ lok꜆, ꜀Tám ꜀kò ꜁t'au, ꜃néí kín꜄ ꜃yau ko꜄ ꜀t'ín, ꜀shui ꜀tai ꜁t'au yau꜅ kín꜄ téi꜅ shöng꜅ ke꜄ ꜀ts'ing ꜂ts'ò. ꜀T'ín haí꜅ ꜂hò ꜃ts'z yat꜆ ꜀chöng táí꜅ pò꜄ chöng꜄, téí꜅ shöng꜅ ke꜄ ꜀ts'ing ꜂ts'ò ꜂hò ꜃ts'z yat꜆ ꜀chöng táí꜅ tsek꜇†, ko꜄ yít꜇-꜂tau* ꜂hò ꜃ts'z yat꜆ ꜂chán táí꜅ ꜀tang, ꜂tang ꜃ngo-téí꜅ ꜀kwong-꜃máng ꜂t'ai tak꜆ kín꜄ ꜃ye.

We now what live place just called world. Truly is good to-see, 15, 32. Lift high head you see have that sky, drop low head also see earth on green grass.
Heaven is very like one [*C.*] large cloth curtain. Earth on green grass very like a [*C.*] large mat. That sun very like a [*C.*] large lamp, wait (*i.e.* so that) we bright clear look able see things.

LESSON, V.

Shöng꜅-taí꜄ ꜂yí-꜀king tsò꜅-꜂héí ꜃hon téí꜅, ko꜄ chan꜅ ꜁shí, kok꜆ yöng꜅ mat꜇-꜂kín* méí꜅-꜁ts'ang ꜃yau tak꜆ ꜀sháng ch'ut꜆. Shöng꜅-taí꜄ yau꜅ wá꜅, kok꜆ yöng꜅ ke꜄ mat꜇ yíú꜄ ꜂hai téí꜅ shöng꜅ ꜀sháng† ch'ut꜆ ꜁laí, ꜂kòm tsau꜅ ꜃yau shü꜅-muk꜇ ꜀sháng ch'ut꜆ lok꜆, ko꜄-꜀ti shü꜅ yíp꜇ kok꜆ ꜃yau ꜁m ꜁t'ung ke꜄, ꜃yau ꜀ti kíú꜄-tsò꜅ ꜁yung-shü꜅, ꜃yau ꜀ti kíú꜄-tsò꜅ ꜁ts'ung-shü꜅, ꜃yau ꜀ti kíú꜄-tsò꜅ chuk꜆ shü꜅ ꜀chí ꜂luí*. Yau꜅ ꜃yau ꜂hò ꜀to shü꜅ ꜃wúí ꜀sháng† ch'ut꜆ ꜂kwo ke꜄, ꜃yau ꜀ti ꜀sháng† ꜂t'ò*, ꜃yau ꜀ti ꜀sháng† laí꜅-꜀chí, ꜃yau ꜀ti ꜀sháng† ꜀shá-꜁léí, ꜃yau ꜀ti ꜀sháng† ꜀kòm, ꜂ch'áng* ꜀chí luí꜅.

God already done finished dry land that period of-time, every kind of-thing not yet have able grown out. God again said every kind of thing must on earth surface produce out come. So just have trees grow out, 32. Those tree leaves each have not same, 15. Have some called banian-trees; have some called fir-trees; have some called bamboo tree's species. Again have very many trees able to-produce out fruit, 15. Have some produce peaches, have some produce lychis, have some produce pears, have some produce oranges' species.

LESSON, VI.

Vegetables grew out of the earth; potatoes and beans, cabbages and lettuces, they are called vegetables.

個啲地、又生出好多蔬菜、有薯有豆、白菜芥菜之類。

Corn came of it. Some corn is called wheat, and some is called barley, and some is called oats. The ears of corn bend down when they are ripe, and look yellow like gold.

又噲生出五穀嚟、有啲叫做大麥、有啲叫做粘米糯米之類。個啲穀熟嘅時、噲垂低頭、顏色好似黃金一樣、實首好睇。

God made the soft green grass to spring up, and flowers to grow among the grass; flowers of all colours and of the sweetest smell. The yellow buttercup, the blue violet, and white lily and the rose, the most beautiful of all flowers.—'*Peep of Day*,' *pp. 41,42.*

後來上帝又叫個啲青草生出嚟、生草個處、有各樣色水嘅花、又聞見好香嘅、如百合花、茉莉花、玫瑰花之類。

LESSON, VII.

When Jesus was a man, he began to teach people about his Father. Jesus used to preach.

耶穌三十歲個時、起首講書、教人明白天父嘅道理。

Where did he preach?

佢喺邊處講書教人呢。

LESSON, VI.

Koʾ-꜀ti téi², yau² ꜀sháng ch'ut꜆ ᶜhò ꜀tó ꜀sho-ts'oiʾ, ꜂yau ᶜshü* ꜂yau ᶜtau*, pák꜇ ts'oiʾ, káiʾ ts'oiʾ ꜀chí lui².

That earth also grow out very many vegetables, have potatoes 1, have beans 2, native cabbage, the mustard vegetable's kinds.

Yau² ꜂wúi ꜀sháng ch'ut꜆ ꜂ng kuk꜆ ꜃laí, ꜂yau ꜀ti kíuʾ-tsò² táí²-꜃mak, ꜂yau ꜀tí kíuʾ-tsò² ꜀chím-꜂maí no²-꜂maí ꜀chí ᶜluí.* Koʾ-꜀tí kuk꜆ shuk꜄ keʾ ꜃shí, ꜂wúi ꜃shuí ꜀tai* ꜃t'au, ꜃ngán-shik꜆ ᶜhò ꜂ts'z ꜃wong ꜃kam yat꜆ yöng², shat꜄-ᶜshau ᶜhò ᶜt'aí.

Also can grow out five grains come. Have some called wheat, have some called white rice, glutinous rice kinds. That grain ripe time able bend down head, colour very like yellow gold one same really good see.

Hau²-꜃loí Shöng²-taíʾ yau² kíúʾ koʾ-꜀ti ꜀ts'ing ᶜts'ò ꜀sháng ch'ut꜆ ꜀laí, ꜀sháng ᶜts'ò koʾ shüʾ, ꜂yau kok꜇ yöng² shik꜆-ᶜshuí keʾ ꜀fá, yau² ꜃man-kínʾ ᶜhò ꜀höng keʾ, ꜃yü pák꜇-hòp꜄ ꜀fá, mút꜄-léí² ꜀fá, ꜃múi-kwaiʾ ꜀fá ꜀chí lui².

Afterward God again called that green grass grow out come, grow grass that place, have every kind coloured flowers, also smell very sweet 15, as lilies, jasmine, roses kinds.

LESSON, VII.

꜃Ye-꜀sò ꜃sám-shap꜄ suiʾ koʾ ꜃shí ᶜhéi-ᶜshau ᶜkong-꜀shü káuʾ ꜃yan ꜃ming-pák꜄ ꜀t'ín fú² keʾ tò²-꜂léi.

Jesus thirty years that time began speak books (*i.e.* to preach) teach men understand Heavenly Father's doctrine.

꜂K'öü ᶜhaí ꜀pín shüʾ ᶜkong-꜀shü káuʾ ꜃yan ꜁ní?

He at what place preach, teach men, eh? 53.

Sometimes he preached to people in a place like a church; sometimes he preached in the fields; sometimes he sat on the top of a hill and preached; and sometimes he sat in a ship, and the people stood by the edge of the water to hear him.

有時喺禮拜堂、有時喺田間、有時喺山頂、又有時喺船上、個啲聽嘅就企喺岸邊嚟。

Jesus did not always live in the same place: he used to walk about from one place to another. Did Jesus walk about alone?—No; he had twelve friends always with him. He called them his twelve disciples.—'*Peep of Day*,' *pp. 83,84.*

耶穌傳道教人、周圍都去、唔係喺實一笪地方嘅。佢周圍去講道理、係獨自己一個去嘅唔係呢、唔係、佢有十二個朋友同佢去、個十二人、係稱為十二門徒。

LESSON, VIII.

Jesus often went into a ship with his disciples. Peter had a ship of his own, and John had another ship, and they liked to lend their ships to Jesus.

耶穌常有同門徒坐船過海、彼得自己有隻船、約翰都有隻、佢兩人、好中意借個隻船過耶穌嘅。

Once they were all in a ship, when the wind blew very hard and the water moved up and down, and came over the ship. The disciples were afraid that they should be drowned.

有一日、大衆喺船上、到海中間、忽然翻起大風大浪、個啲水打入船裏上下滿、個隻船上下沉咁關係、門徒各人好慌、怕會浸死。

꜃Yau ꜁shí ꜂haí ꜃lái-pái꜄-꜁t'ong; ꜃yau ꜁shí ꜂haí ꜁t'ín ꜀kán; ꜃yau ꜁shí ꜂haí ꜀shán-꜂teng†; yau꜅ ꜃yau ꜁shí ꜂haí ꜁shün shöng꜅, ko꜄-꜀ti ꜀t'eng† ke꜄ tsau꜅ ꜃k'éi sái꜄ ngon꜅-꜀pín ꜁lai.

Have times at church; have times in fields; sometimes at hill top also; sometimes on ship-board, those listening just stand all shore side come.

꜁Ye-꜀sò ꜀ch'ün-tò꜅ káu꜄ ꜁yan ꜀chau-꜁waí ꜀tò huí꜄, ꜁m haí꜅ ꜂haí shat꜇ yat꜆ tát˳ téi꜅-꜀fong ke꜄. ꜃K'öü ꜀chau-꜁waí huí꜄ ꜂kong tò꜅-꜃léi haí꜅ tuk꜇ tsz꜅-꜂kéi yat꜆ ko꜄ huí꜄ ke꜄ ꜁m haí꜅ ˳ni? ꜁M haí꜅; ꜃k'öü ꜃yau shap꜇-yí꜅ ko꜄ ꜁p'ang-꜃yau ꜁t'ung ꜃k'öü huí꜄. Ko꜄ shap꜇-yí꜅ ꜁yan haí꜅ ꜀ch'ing waí꜅ shap꜇-yí꜅ ꜁mún-꜁t'ò.

Jesus disseminate doctrine teach men all round also go, not is at fixed one spot place, 15. He all round go speak doctrine is only himself one [*C.*] go not is eh? 53. Not is; he had twelve [*C.*] friends with him go. Those twelve men were styled twelve disciples.

LESSON, VIII.

꜁Ye-꜀sò ꜁shöng ꜃yau ꜁t'ung ꜁mún-꜁t'ò ꜃ts'o*† ꜁shün kwo꜄ ꜂hoí. ꜂Péi-tak꜆ tsz꜅-꜂kéi ꜃yau chek˳ ꜁shün, Yök꜇-꜁hon ꜀tò ꜃yau chek˳, ꜃k'öü ꜃löng ꜁yan ꜂hò ꜀chung-yí꜄ tse꜄ ko꜄ chek˳ ꜁shün kwo꜄ ꜁Ye-꜀sò ke꜄?

Jesus constantly have with disciples sit ship cross sea. Peter himself have [*C.*] ship, John also have [*C.*], they two men very pleased lend that [*C.*] ship to Jesus, 15.

꜃Yau yat꜆ yat꜇ tái꜅-chung꜄ ꜂haí ꜁shün shöng꜅, tò꜄ ꜂hoí ꜀chung-꜀kán fat꜆-꜀yín ꜀fán ꜂héi tái꜅-꜀fung tái꜅-long꜅, ko꜄-꜀ti ꜂shuí ꜂tá yap꜇ ꜁shün ꜃luí shöng꜅-꜃há ꜃mún, ko꜄ chek˳ ꜁shün shöng꜅-꜃há ꜁ch'am kòm꜄ ꜀kwán-haí꜅. ꜁Mún-꜁t'ò kok˳ ꜁yan ꜂hò ꜀fong, p'á꜄ ꜃wúi tsam꜄-꜂sz.

Have one day all in ship on, arrive sea centre suddenly back rise gale (*lit.* great wind) great waves, that water beat into ship inside almost full, that [*C.*] ship almost sink so serious. Disciples each man very frightened, fear would drown to death.

Jesus had fallen asleep, and was lying on a pillow. The noise of the wind and of the water had not awakened him.	個陣耶穌啱啱瞓着。
His disciples ran to him and cried, 'O Master! do you not care for us? will you let us die?'	門徒叫醒佢噉話、先生、我哋怕噲浸死噃。
Then Jesus got up and said to the wind, 'Wind, be still!' and he said to the water. 'Be still.' The wind left off blowing, and the water was smooth and quiet.	耶穌起身、對住個啲風浪話、你好靜罅、個啲風卽時就息、浪就平咯。
Then Jesus said to his disciples, 'Why were you afraid? Why did you not believe that I would take care of you?'	耶穌又對門徒話、你爲乜咁慌呢、你唔信我保佑得你咩。
Jesus knew that they were tossed about, and he would have kept them safe, though he was asleep.	耶穌雖係瞓着、佢都知到風浪點樣、縱使唔醒、都保佑得門徒嘅。
The disciples said one to another, 'Jesus is the Son of God; even the wind and the water obey him.'—'*Peep of Day*,' *pp. 98,99.*	個啲門徒睇見噉樣、大衆就話、耶穌確係上帝嘅仔咯、風浪都聽佢話。

LESSON, IX.

When Jesus was in the world, he loved to think of his Father in heaven. He liked to be alone, that he might pray to his Father: sometimes the tears run down his cheeks while he prayed.	耶穌在世之時、時常記念佢嘅天父、好中意獨自己喺處祈禱上帝、有時佢祈禱、眼淚流得好凄凉。

꜂Ko chan꜅ ꜁Ye-꜀sò ꜀ngám-꜀ngám fan꜄-chök꜇.

That time Jesus just exactly sleep.

꜁Mún-꜁t'ò kiú꜄-꜂seng† ꜃k'öü ꜂kòm wá꜅, '꜀Sín-꜀sháng, ꜃ngo-téi꜅ p'á꜄ ꜃wúi tsam꜄-꜂sz ꜀lá.'

Disciples called awake him so said, 'Teacher, we fear will drown to death.'

꜁Ye-꜀sò ꜂héi ꜀shan tui꜄-chü꜅ ꜂ko-꜀ti ꜀fung long꜅ wá꜅, '꜃Néi ꜂hò tsing꜅ ꜀lá.' Ko꜄-꜀ti ꜀fung tsik꜆-꜁shí tsau꜅ sik꜆, long꜅ tsau꜅ ꜁p'ing lok˳.

Jesus got up to that wind waves said, 'You better be quiet,' 21. That wind immediately then ceased, waves then peace, 32.

꜁Ye-꜀sò yau꜅-tui꜄ ꜁mún-꜁t'ò wá꜅, '꜃Néi wai꜅-mat꜆ kòm꜄ ꜀fong ˳ni? ꜃Néi ꜁m sun꜄ ꜃ngo ꜂pò-yau꜅ ꜁tak ꜃néi ꜀me?'

Jesus again to disciples said 'You on account of-what so afraid,' eh? 53. You not believe I protect able you, eh? 39.

꜁Ye-꜀sò ꜀suí haí꜅ fan꜄-chök꜇, ꜃k'öü ꜀tò ꜁chí-tò꜄ ꜀fung long꜅ ꜂tím ꜃yöng,* tsung꜅-꜂sz ꜁m ꜂seng† ꜀tò ꜂po-yau꜅ tak꜆ ꜁mún-꜁t'ò ke꜄.

Jesus although asleep he also know wind waves how fashion, even although not awake also protect able disciples, 15.

Ko꜄-꜀ti ꜁mún-꜁t'ò ꜂t'ai-kín꜄ ꜂kòm ꜃yöng* tái꜅-chung꜄ tsau꜅ wá꜅, '꜁Ye-꜀sò k'ok˳ haí꜅ Shöng꜅-꜀taí-ke꜄ ꜂tsaí lok˳; ꜀fung long꜅ ꜀tò ꜀t'eng† ꜃k'öü wá꜅.'

Those disciples see so fashion all then say, 'Jesus really is God's son,' 32; Wind waves also obey him speaking.

LESSON, IX.

꜁Ye-꜀sò tsoí꜅ shai꜄ ꜀chí ꜁shí, ꜁shí-꜁shöng kéi꜄-ním꜅ ꜃k'öü ke꜄ ꜀t'in fú꜅, ꜂hò ꜀chung-yí꜄ túk꜇ tsz꜅-꜂kéi ꜂haí shü꜄ ꜁k'éi-꜂t'ò Shöng꜅-taí꜄, ꜃yau ꜁shí ꜃k'öü ꜁k'éi-꜂t'ò ꜃ngán-luí꜅ ꜁lau tak꜆ ꜂hò ꜀tsai-꜁löng.

Jesus in world's time constantly remembered thought of his Heavenly Father much liked alone (by) himself at place prayed God, have times he prayed tears flowed very bitterly.

One night Jesus prayed all night alone upon the top of a high hill.

Sometimes Jesus prayed to his Father while his disciples stood near and listened.

Once when Jesus had been praying with them they said, 'Teach us to pray.' Then Jesus taught them a little prayer.

It was this: 'Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.'—'*Peep of Day*,' *pp.* 110,112.

又有時成夜喺山頂祈禱。

佢拜天父時、門徒常有企側便嚟聽。

有日門徒求佢話、主耶穌嚟教我哋祈禱吖、耶穌就拈呢章祈禱文嚟教佢。

吾父在天、願爾名尊爲聖、願爾國降臨、願爾旨得成、在地猶如在天、所用之糧、今日賜我、求免我負、如我免人之負、使我不入試惑、救我出惡、因國、與權、與榮、皆爾所有、至到世世代代、誠心所願。

LESSON, X.

One morning very early, when Jesus had been dead only two days, the poor women came into the garden. It was not quite light yet; for the sun was just rising.

耶穌已經死兩日、到第三朝天光時、個啲敬愛耶穌嘅女人、帶齊香膏香料、想去花園。

Yau꜅ ꜃yau ꜁shí ꜁sheng† ye꜅ ꜂haí ꜀shán ꜂teng† ꜁k'éi-꜂t'ò.
꜃K'öü pái꜄ ꜀t'ín fú꜅ ꜁shí, ꜁mún-꜀t'ò shöng꜅ ꜃yau ꜃k'éi tsak꜆ ꜀pín ꜁lai ꜀teng†.

Again have times whole night in mountain top prayed.
He worshipped heavenly Father time, disciples constantly have stand side in-order-to hear.

꜃Yau yat꜇ ꜁mún-꜀t'ò ꜁k'au ꜃k'öü wá꜅, '꜂Chü á꜄, káu꜄ ꜃ngo-téi꜅ ꜁k'éi-꜂t'ò ꜀á.' ꜁Ye-꜀sò tsau꜅ ním꜅ ꜀ni ꜀chöng ꜁k'éi-꜂t'ò-꜁man ꜁lai káu꜄ ꜃k'öü.

There-was a-day disciples begged him saying Lord, 2, teach us to-pray, 1. Jesus then said this [*C.*] prayer in-order-to teach them.

꜁Ng fú꜅ tsoí꜅ ꜀t'ín, yün꜅ ꜃yí ꜀chí ꜁meng†, ꜀tsün wai꜅ chí꜄ shing꜄. Yün꜅ ꜃yí ꜀chí kwok꜆, kong꜄-꜁lam ꜀yü shai꜄. Yün꜅ ꜃yí ꜀chí yí꜄, tak꜆ ꜁shing, tsoí꜄ téi꜅ ꜁yau-꜁yü tsoí꜅ ꜀t'ín. ꜂Sho yung꜅ ꜀chí ꜁löng, ꜀kam yat꜇ ts'z꜄ ꜃ngo. ꜁K'au ꜃mín ꜃ngo fú꜅, ꜁yü ꜃ngo ꜃mín ꜀yan ꜀chí fú꜅. ꜂Sz ꜃ngo pat꜆ yap꜇ shí꜅-wak꜇, kau꜄ ꜃ngo ch'ut꜆ ok꜆ : ꜀yan kwok꜆, ꜃yü ꜁k'ün, ꜃yü ꜁wing, ꜀kái ꜃yí ꜂sho ꜃yau, ꜀chí ꜀tò shai꜄ shai꜄ toí꜅ toí꜅. ꜁Shing ꜀sam ꜂sho yün꜅.

Our Father in heaven, desire thy name honoured as most holy. Desire Thy kingdom descend to the world. Desire thy royal will be accomplished, in earth same as in heaven. What need food, to day give us. Beg forgive our debts, as we forgive men's debts. Send us not enter temptation. Save us out of evil: because kingdom and power, and glory, all those what hast until generation (after) generation, age (after) age. Sincere heart what wishes.

LESSON, X.

꜁Ye-꜀sò ꜃yí-꜀king ꜂sz-꜀híú ꜃löng yat꜇, tò꜄ tai꜅ ꜁sám ꜀chíú ꜀t'ín-꜀kwong ꜁shí, ko꜄-꜀ti king꜄-oí꜄ ꜁Ye-꜀sò ke꜄ ꜃nuí-꜂yan*, táí꜄ ꜁ts'ai ꜀höng-꜀kò ꜀höng-꜂líú* ꜂söng huí꜄ ꜀fá-꜂yün*.

Jesus already dead two days, arrived No. three morning, dawn time, those reverently loved Jesus women brought complete ointments spices wishing go flower garden.

As the women walked along with their ointment they said to each other, 'How shall we get into the grave? The men put a large stone before it; the stone is so big, we cannot roll it away.'

路上行時、大衆相講話、乜誰替我哋轆開山墳口個偺石呢、因為個偺石咁大、我哋唔轆得開呀。

The women did not know what to do. At last they came to the grave, but the stone was rolled away. The women were quite surprised. Then they were afraid some wicked people had rolled it away, and stolen the body of Jesus. This made them very sad: they looked into the grave, and saw that Jesus was not there.

噉就唔知使乜法子好、及行到山墳時、誰知個偺石、已經轆開咯、各人嘅心見好出奇、估係惡人轆開、偷嘵耶穌嘅屍咯。望吓裏頭、確實唔見耶穌喺處、噉就好閉翳。

Soon they saw two beautiful angels standing by them. Their faces were bright like the sun, their clothes whiter than snow.

歇冇耐、忽然見有兩個人企處、係乜野人呢、係天使呀、佢嘅面、好似熱頭噉光、衣服好似雪噉白。

The women trembled when they saw the angels; but the angels spoke sweetly and kindly to them, saying. 'Do not be afraid; we know that you are looking for Jesus. He is not here now; he is alive. Do you not remember how he said he would come to life again, after he had been crucified?'

個啲女人一見、心就好慌、天使話、你哋唔使慌、我知你係嚟搵耶穌屍嘅、但佢已經翻生、唔喺呢處、你應該記得佢話、我必解過罪人、釘十字架、三日翻生、個幾句說話吖。

Lò꜅ shöng꜅ ꜁háng ꜁shí, tái꜅ chung꜄ ꜀söng ꜂kong wá꜅, 'Mat꜆ ꜂shuí* t'ai꜄ ꜃ngo-téi꜅ luk꜆ ꜀hoí ꜀shán ꜁fan ꜂hau ko꜄ kau꜅ shek꜇ ˳ni? ꜀Yan-wai꜅ ko꜄ kau꜅ shek꜇ kòm꜄ tai꜅, ꜃ngo-téi꜅ ꜁m luk꜆ tak꜆ ꜀hoí á꜄.'

Road on walking time all together talk saying, 'Who for us roll away hill grave's mouth that lump stone, eh? 53. Because that lump stone so large we not roll able away 2?'

꜂Kòm tsau꜅ ꜁m ꜀chí ꜂shaí mat꜆ fát˳-꜂tsz ꜂hò, k'ap꜇ ꜁háng tò꜄ ꜀shán ꜁fan ꜁shí, ꜁shuí ꜀chí, ko꜄ kau꜅ shek꜇, ꜃yí-꜀king luk꜆ ꜀hoí lok˳. Kok˳ ꜀yan-ke꜄ ꜀sam kín꜄ ꜂hò ch'ut꜆-꜀k'éí, ꜂kwú hai꜅ ok˳ ꜁yan luk꜆ ꜀hoí, ꜀t'au ꜀híú ꜁Ye-꜀sò ke꜄ ꜀shí lok˳. Mong꜅ ꜃há ꜃luí-꜁t'au k'ok˳-shat꜇ ꜁m kín꜄ ꜁Ye-꜀sò ꜂haí shü꜄, ꜂kòm tsau꜅ ꜂hò paí꜅-aí꜄.

So just not know use what means good, and walked to hill grave time, who would have know that lump stone already rolled off 32. Each person's heart perceived very extraordinary, thought was wicked men rolled off, stolen away Jesus's corpse, 32. Look a-bit inside really not see Jesus at place, so then very sad.

Hít˳ ꜃mò ꜂noí* fat꜆-yín꜄ kín꜄ ꜃yau ꜃löng ko꜄ ꜁yan ꜃k'éí shü꜄. Haí꜅ mat꜇-꜃ye ꜁yan ˳ni? Haí꜅ ꜀t'ín-sz꜄ á꜄. ꜃K'öü-ke꜄ mín꜅, ꜂hò ꜃t'sz yít꜇-꜂t'au* kòm꜄ ꜀kwong, ꜀yí-fuk꜇ ꜂hò-꜃ts'z süt˳ kòm꜄ pák˳.

Stop not long suddenly see have two [*C.*] men standing place. Is what thing man, eh? 53. Is angel, 2. His face very like sun so bright, clothing very like snow so white.

Ko꜄-꜀ti ꜃nuí-꜂yan* yat꜆ kín꜄, ꜀sam tsau꜅ ꜂hò ꜀fong. ꜀T'ín-sz꜄ wá꜅, '꜃Néí-téí꜅ ꜁m ꜂shaí ꜀fong, ꜃ngo ꜀chí ꜃néí haí꜅ ꜁laí ꜂wan ꜁Ye-꜀sò ꜀shí ke꜄; tán꜅ ꜃k'öü ꜃yí-꜀king ꜀fán-꜀sháng, ꜁m ꜂haí ꜀ni shü꜄. ꜁Néí ꜀ying-꜀koi kéí꜄-tak꜆ ꜃k'öü wá꜅, "꜃Ngo pít꜆ ꜃k'áí kwo꜄ tsuí꜅ ꜁yan, ꜀teng† shap꜇ tsz꜅-ká꜄, ꜀sám yat꜇ ꜀fán-꜀sháng," ko꜄ ꜂kéí kuí꜄ shüt˳-wá꜅ ꜀á.'

Those women one see, heart then very frightened. Angels say, 'You not need fear, we know you are come to-look for Jesus corpse, but he already returned to life, not at this place. You ought to remember he said, "I must be-handed over-to sinful men, nailed cross, three days return to-life" those several sentences words, 1.'

'Come,' said the angels, 'and look at the place where Jesus lay. Run quickly, and tell his disciples that Jesus is alive, and that they shall see him very soon.'

而家你確實見佢唔喺處哩、你快去話過門徒知、救主已經翻生咯、你哋冇耐必見佢嘅。

The women were very glad indeed they ran as quickly as they could to tell the disciples.—'*Peep of Day,*' *pp. 178,179.*

天使講完、個啲女人、心好歡喜、即時走去話過門徒知。

LESSON, XI.

Compare the feelings of others by your own.

將自己心、嚟比較人。

If you do not like any thing yourself, do not give it to others.

自己唔想、咪俾過人。

By acting in this way, your steps will tread the right road.

依住噉樣、行翻正路。

Observe the rules do not rebel against the Lord.

遵守規條、咪背逆主。

I would not wish anyone to steal my things.
Other people have the same feelings.
I would not like to be struck.
Other people feel the same.
If I am in trouble, I wish people to help me.

人偷我野、我心唔想。
別人嘅心、亦同一樣。
我俾人打、我心唔甘。
別二個人、亦同噉心。
我有艱難、想人帮我。

If I see any one else in trouble, I ought to render my help.

見人艱難、我當帮助。

By acting in this way, you will be able to escape calamities.

不論在家、與及在外。

Whether at home or abroad.—'*The Four Character Book.*'

照依噉做、可免災害。

'꜀Yí-꜀ká ᶝnéí k'okₒ-shat꜆ kín ᵓ-ᶝk'öü ꜀m ᶜhaí shü ᵓ ꜀le, ᶝnéí fáí ᵓ huí ᵓ wá² kwo ᵓ ꜀mún-꜀t'ò ꜀chí Kau ᵓ-ᶜchü ᶝyí-꜀king ꜀fán-꜀sháng† lokₒ, ᶝnéí-téí² ᶝmo ᶜnoí* pít꜆ kín ᵓ ᶝk'öü ke ᵓ.'	'Now you really see he not at place, 24. You quickly go say to disciples to-know Saviour already return to-life, 32. You not long must see him.'
꜀T'ín-sz ᵓ ᶜkong ꜀yün, ko ᵓ-꜀ti ᶝnuí-ᶜyan*, ꜀sam ᶜhò ꜀fún-ᶜhéí, tsik꜆-꜀shí ᶜtsau huí ᵓ wá² kwo ᵓ ꜀mún-꜀t'ò ꜀chí.	Angels talked finished those women's hearts very happy, immediately ran away tell to disciples to-know.

LESSON, XI.

꜀Tsöng tsz²-ᶜkéí ke ᵓ ꜀sam ꜀laí péí²-káu ᵓ ꜀yan.	Take (or Use) your own heart to compare men.
Tsz²-ᶜkéí ꜀m ᶜsöng ᶝmaí ᶜpéí kwo ᵓ ꜀yan.	Yourself not wish, don't give to men.
꜀Yí-chü² ᶜkòm ᶜyöng* ꜀háng ꜀fán ching ᵓ lò².	According to such manner walk back correct road.
꜀Tsun-ᶜshau ꜀kw'aí-꜀t'iú, ᶝmaí puí ᵓ-yik꜆ ᶜChü.	Observe regulations, not rebel against Lord.
꜀Yan ꜀t'au ᶝngo ᶝye, ᶝngo ꜀sam ꜀m ᶜsöng.	Man steal my things, my heart not wish.
Pít꜆ ꜀yan ke ᵓ ꜀sam, yik꜆ ꜀t'ung yat꜆ yöng².	Other men's hearts, also same one kind.
ᶝNgo ᶜpéí ꜀yan ᶜtá, ᶝngo ꜀sam ꜀m ꜀kòm.	I by men beaten, my heart not like.
Pít꜆-yí² ko ᵓ ꜀yan, yik꜆ ꜀t'ung ᶜkòm ꜀sam.	Another [C.] man, also same such heart.
ᶝNgo ᶝyau ꜀kán-꜀nán, ᶜsöng ꜀yau ꜀pong ᶝngo.	I have troubles, wish men help me.
Kín ᵓ ꜀yan ꜀kán-꜀nán, ᶝngo ꜀tong ꜀pong-cho².	See men (in) troubles, I ought to assist.
Pat꜆ lun² tsoí² ꜀ká, ᶝyü-k'ap꜆ tsoí² ngoí².	Not matter in family or at outside.
Chíú ᵓ-꜀yí ᶜkòm tsò², ᶜho ᶝmín ꜀tsoí-hoí².	According to such do, able to avoid calamities.

LESSON, XII.

The Ten Commandments.

十聖誡。

The First Commandment.—

第一誡。

God said, 'Thou shalt have no other God before me.'

神話、除嘵我之外、你唔好有別個神。

The Second Commandment.—

第二誡。

'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

你唔好雕刻偶像、學翻天上地下、共地下水中各物嘅樣子、你唔好拜佢、而且服事佢、因爲我耶和華係你嘅神、不容你拜別個神、憎我嘅[我就]罰佢嘅罪、自祖父到子孫三四代、愛我嘅、守我誡嘅、就施恩過佢到千百代。

The Third Commandment.—

第三誡。

'Thou shalt not take the name of thy Lord in vain; for the Lord will not hold him guiltless that taketh his name in vain.'

你唔好亂呌你神耶和華嘅名、亂呌嘅、耶和華是必定佢罪。

LESSON, XII.

Shap꜇ Shing꜄ Káí꜄.

The Ten Commandments.

Taí꜅ yat꜆ káí꜄.—

The First Commandment.—

꜁Shan wá꜅, '꜀Ch'ü-꜀hiú ꜃ngo ꜀chí ngoí꜅, ꜃néi ꜁m ꜂hò ꜃yau pít꜇ ko꜄ ꜁Shan.'

God said, 'Excepting me beyond, you not good have another God.'

Taí꜅ yí꜅ káí꜄.—

The Second Commandment.—

'꜃Néi ꜁m ꜂hò ꜀t'íú-hak꜆ ꜃ngau-tsöng꜅, hok꜇ ꜀fán ꜀t'ín shöng꜅ téí꜅ há꜅, kung꜅ téí꜅ há꜅ ꜂shuí ꜀chung kok˳ mat꜇-ke꜄ yöng꜅-꜂tsz. ꜃Néi ꜁m ꜂hò páí꜄ ꜃k'öü, ꜁yí-꜂ch'e fuk꜇-sz꜅ ꜃k'öü: ꜀yan-wai꜅ ꜃Ngo, ꜁Ye-꜁wò-꜁wá, hai꜅ ꜃néi-ke꜄ ꜁Shan, pat꜆ ꜁yung ꜃néi pái꜄ pít꜇ ko꜄ ꜁Shan, ꜀tsang ꜃Ngo-ke꜄ [꜃ngo tsau꜅] fat꜆ ꜃k'öü-ke꜄ tsuí꜅, tsz꜅ ꜂tsò-fú꜅ tò꜄ ꜂tsz-˳sün ꜀sám sz꜄ toí꜅; oí꜄ ꜃Ngo-ke꜄, ꜂shau ꜃ngo káí꜄ ke꜄, tsau꜅ ꜂shí-꜀yan kwo꜄ ꜃k'öü tò꜄ ꜀ts'ín pák˳ toí꜅.'

'You not good carve images, copying (*or* in imitation of) heaven above, earth below, and earth below water midst (*i.e.* that is in the water) any thing's fashion: you not good worship them, moreover serve them: because I, Jehovah, am your God, not allow (*or* permit) you to worship another [*C.*] God. Hate me those [I then] punish their guilt *or* sin, from ancestors to descendants third fourth generations; love me those, observe my command ment those, then show mercy to them until thousand hundred generations.'

Taí꜅ ꜀sám káí꜄.

The Third Commandment.—

꜃Néi ꜁m ꜂hò ꜂lün* kíú꜄ ꜃néi ꜁Shan ꜁Ye-꜁wò-꜁wá-ke꜄ ꜂meng*†, ꜂lün* kíú꜄ ke꜄, ꜁Ye-꜁wò-꜁wá shí꜅-pít꜆ ting꜅ ꜃k'öü tsuí꜅.

You must not disorderly call your God Jehovah's name, disorderly call those Jehovah certainly convict them of-guilt.

The Fourth Commandment.—

'Remember the Sobbath Day to keep it holy. Six days shalt thou labour and do all thy work : But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath Day and hallowed it.'

第四誡。

你要記念安息日、守佢做聖日。六日內、要做你各樣工夫、第七日、係你神耶和華嘅安息、個日唔好做工夫、你共你嘅仔女、僕婢、畜牲、與及你屋內嘅人客、都要噉、因爲六日間、耶和華創造天地海、共其中嘅萬物、到第七日、就安息、故此耶和華祝福安息日、以個日爲聖日。

The Fifth Commandment.—

'Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.'

第五誡。

你要孝敬你父母、等你可以長久喺你神耶和華所賜過你嘅地。

The Sixth Commandment.—

'Thou shalt not kill.'

第六誡。

你唔好殺人。

The Seventh Commandment.—

'Thou shalt not commit adultery.'

第七誡。

你唔好行淫。

The Eight Commandment.—

'Thou shalt not steal.

第八誡。

你唔好偷野。

The Ninth Commandment.—

'Thou shalt not bear false witness against thy neighbour.'

第九誡。

你唔好妄(o 誓假願做)證人。

Taí꜅ sz꜄ káí꜄.

꜃Néi yiú꜄ kéí꜄-ním꜅ ꜀On-sik꜆ Yat꜇ ꜂shau ꜃k'öü tsò꜅ shing꜄ yat꜇. Luk꜇ yat꜇ noí꜅ yiú꜄ tsò꜅ ꜃néi kok˳ yöng꜅ ꜀kung-꜀fú: taí꜅ ts'at꜆ yat꜇ haí꜅ ꜃néi ꜀Shan, ꜁Ye-꜁wò-꜁wá-ke꜄ ꜀On-sik꜆. Ko꜄ yat꜇ ꜁m ꜂hò tsò꜅ ꜀kung-꜀fú. ꜃néi kung꜅ ꜃néi-ke꜄ ꜂tsai ꜃nui, puk꜇ ꜃p'éi, ch'uk꜆-꜀shang, ꜃yü-k'ap꜇ ꜃néi uk꜆ noí꜅ ke꜄ ꜁yan-hák˳ ꜀tò yiú꜄ ꜂kóm. ꜁Yan-wai꜅ luk꜇ yat꜇ ꜀kán, ꜁Ye-꜁wò-꜁wá ch'ong꜄-tsò꜅ ꜀t'in téi꜅ ꜂hoi, kung꜅ ꜁k'éi ꜀chung-ke꜄ mán꜅ mat꜇ tò꜄ taí꜅ ts'at꜆ yat꜇, tsau꜅ ꜀On-sik꜆: Kwú꜄-꜂ts'z ꜁Ye-꜁wò-꜁wá ch'uk꜆-fuk꜆ ꜀On-sik꜆ Yat꜇ ꜃yí ko꜄ yat꜇ wai꜅ shing꜄ yat꜇.

Taí꜅ ꜃ng káí꜄.

꜃Néi yiú꜄ háu꜄-king꜄ ꜃néi fú꜅-꜃mò, ꜂tang ꜃néi ꜂ho-꜃yí ꜁ch'öng-꜂kau ꜂haí ꜃néi ꜀Shan, ꜁Ye-꜁wò-꜁wá, ꜂sho ts'z꜄ kwo꜄ ꜃néi-ke꜄ téi꜅.

Taí꜅ luk꜇ káí꜄.

꜃Néi ꜁m ꜂hò shát˳ ꜁yan.

Taí꜅ ts'at꜆ káí꜄.

꜃Néi ꜁m ꜂hò ꜁háng-꜁yam.

Taí꜅ pát˳ káí꜄.

꜃Néi ꜁m ꜂hò ꜀t'au ꜃ye.

Taí꜅ ꜂kau káí꜄.

꜃Néi ꜁m ꜂hò mong꜅ (*or* shaí꜅ ꜂ká yün꜅ tsò꜅) ching꜄ ꜁yan.

The Fourth Commandment.—

You must remember Sabbath Day keep it to be holy day. Six days within must do your each kind work. No. seventh day is your God, Jehovah's, Sabbath. That day must not do work, you with your son, daughter, man slave, maid-slave, animals and your house within's guest, also must so. Because six days time Jehovah created heaven, earth, sea with its midst's myriad things until No. seven day, then Sabbath; therefore Jehovah blessed Sabbath Day considered that day to be holy day.

No. 5 Commandment.—

You must reverence your parents: so-that you may long be-in your God, Jehovah, what give to you's land.

No. 6 Commandment.—

You must not kill man.

No. 7 Commandment.—

You must not commit adultery.

No. 8 Commandment.—

You must not steal things.

No. 9 Commandment.—

You don't false witness against man (*or* swear false oath being a witness).

The Tenth Commandment.—

'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.'

第十誡。

你唔好貪人屋舍、唔好貪人妻、與及人嘅僕婢牛驢、共佢凡人所有嘅、(*or* 有嘅野)。

LESSON, XIII.

The Creed :—

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary Suffered under Pontius Pilate, Was crucified, died, and buried, He descended into Hades: The third day he rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body and the life everlasting.

信篇。

我信全能眞神聖父造成天地嘅。

我信佢獨子、耶穌基督、我哋嘅主、我信佢因聖靈感動、馬利亞處女就生、我信佢當本丟彼拉多做官時受難、被釘落十字架上死、葬埋、去陰府、三日由死翻生升天坐落眞神聖父全能者嘅右便、我信佢將來由個處嚟、審判生死嘅。

我信聖靈、我信聖公會、又各聖徒相合、我信罪得赦、肉身得翻生、至到永生。

Taíᵓ shap꜂ káíᵓ.

ᶜNéi ꜀m ᶜhò ꜀t'ám ꜀yan uk꜂-sheᵓ, ꜀m ᶜhò ꜀t'ám ꜀yan ꜀ts'aí, ᶜyü k'ap꜂ ꜀yan keᵓ puk꜂ ᶜp'éí ꜀ngau ꜀luí, kungᵓ tánᵓ-꜀fán ꜀yan ᶜsho ᶜyau keᵓ (*or* ᶜyau keᵓ ᶜye).

No. 10 Commandment.—

You must not covet man's house, must not covet man's wife, and man's male servant female servant, cow donkey, and whatever man has.

LESSON, XIII.

Sunᵓ ꜀P'ín :—

ᶜNgo sunᵓ ꜀tsün-꜀nang ꜀Chan ꜀Shan shingᵓ fúᵓ tsòᵓ ꜀sheng† ꜀t'ín téíᵓ keᵓ. ᶜNgo sunᵓ ᶜK'öü tuk꜂ ᶜtsz ꜀Ye-꜀sò ꜀Kéí-tuk꜂ ᶜngo-téíᵓ keᵓ ᶜchü, ᶜngo sunᵓ ᶜk'öú ꜀yan Shingᵓ-꜀ling ᶜkòm-tungᵓ, ᶜMá-léíᵓ-áᵓ ᶜch'ü-ᶜnuí tsauᵓ ꜀sháng. ᶜNgo sunᵓ ᶜk'öü, ꜀tong ᶜPún-꜀tíú ᶜPéí-꜀lá-꜀to tsòᵓ ꜀kwún ꜀shí, shauᵓ ꜀nán, péíᵓ ꜀teng† lok꜂ shap꜂-tszᵓ-káᵓ (sometimes pronounced ᶜká, but more often as káᵓ) shöngᵓ ᶜsz, tsongᵓ-꜀mái, húíᵓ ꜀yam-ᶜfú, ꜀sám yat꜂ yauᵓ ᶜsz ꜀fán ꜀sháng, ꜀shing ꜀t'ín ᶜts'o*† lok꜂ ꜀Chan ꜀Shan shingᵓ fúᵓ ꜀tsün-꜀nang-ᶜche keᵓ yauᵓ pínᵓ. ᶜNgo sunᵓ ᶜk'öü ꜀tsöng-꜀loí ꜀yau koᵓ shüᵓ ꜀laí, ᶜsham-p'únᵓ ꜀sháng ᶜsz keᵓ. ᶜNgo sunᵓ Shingᵓ-꜀ling, ᶜngo sunᵓ shingᵓ ꜀kung-wúíᵓ, yauᵓ kok꜂ shingᵓ-꜀t'ò ꜀söng-hòp꜂. ᶜNgo sunᵓ tsuíᵓ tak꜂ sheᵓ, yuk꜂ ꜀shan tak꜂ ꜀fán-꜀sháng, chiᵓ-tòᵓ ᶜwing ꜀sháng.

The Creed :—

I believe-in Almighty True God, Holy Father, made complete heaven earth.

I believe-in his only son Jesus Christ our Lord, I believe that he on account of Holy Spirit affected Mary virgin then was given-birth-to. I believe he, at the time Pontius (꜀tong ꜀shí—at the time) Pilate was official, suffer troubles, was nailed down the cross on and died, buried, went Hades. Three days from the-dead again lived, ascended heaven, sat down True God, Holy Father, Almighty's right side. I believe he in the future from that place come to-judge alive dead.

I believe-in the Holy Ghost, I believe holy church from all believers together joined, I believe sin obtain forgiveness, fleshly body get again life until eternal life.

LESSON, XIV.

Jacob had twelve sons. * * * Joseph was only seventeen years old and Benjamin was but a small child. All the others were grown up. The ten brothers were very bad: they had no fear of God in their hearts at all. Joseph was not like this: he really loved God. Jacob loved Joseph most of all his sons and made him a coat of many colours for him to wear. When his ten brothers saw that their Father loved Joseph, they hated him, and always oppressed him. God loved Joseph and always took care of him. One night Joseph dreamed he was in the field with his brother binding up sheaves of corn; and his brothers' sheaves all bowed down before his sheaf. God told Joseph what this meant.

雅各有十二個仔、***個陣時約瑟十七歲大啫、便雅憫就冇幾大個、其餘個個都長大咯、佢十兄弟十分惡嘅、冇啲敬畏神嘅心、約瑟就唔係噉、佢實首愛神、雅各至愛佢、整件花衫佢着、個十兄弟見父親噉、就好憎約瑟、時時蝦佢、神就好愛約瑟、時時保佑佢、有一晚約瑟夢見自己喺田處、共埋兄弟束起的禾把、束起個時、個啲兄弟嘅把把都仆倒地處拜約瑟所束個一把、呢啲意思、係神特登令約瑟知。

It meant that Joseph's brothers at some future time would serve Joseph. His brothers were very angry with Joseph when they heard him say so. Before very long Joseph had another dream.

後來佢兄弟是必服約瑟、兄弟聽見約瑟噉樣子、好嬲約瑟、過嘵冇耐、佢又試發夢。

LESSON, XIV.

ʿNgá-kok$_o$ ʿyau shap$_2$-yí^2 koʾ ʿtsai. * * * Koʾ chan^2 ꜀shí Yök$_2$-shatˏ shap$_2$-ts'atˏ suíʾ táí^2 chek$_o$, Pín^2-ʿngá-ʿman tsau^2 ʿmo ʿkéi táí^{2}koʾ. ꜀K'éi-꜀yü koʾ koʾ ꜀tò ʿthöng-táí^2 lok$_o$. ʿK'öü shap$_2$ ꜀hing-tai^2 shap$_2$-꜀fan ok$_o$ keʾ: ʿmò ꜀ti kingʾ-waiʾ ꜀Shan keʾ ꜀sam. Yök$_2$-shatˏ tsau^2 ꜀m hai^2 ʿkòm: ʿk'öü shatˏ-ʿshau oiʾ ꜀Shan. ʿNgá-kok$_o$ chíʾ oiʾ ʿk'öü, ʿching kín^2 ꜀fá ꜀shám ʿk'öü chök$_o$. Koʾ shap$_2$ ꜀hing-tai^2 kínʾ fú^2-꜀ts'an ʿkòm, tsau^2 ʿhò ꜀tsang Yök$_2$-shatˏ, ꜀shí-꜀shí ꜀há ʿk'öü. ꜀Shan tsau^2 ʿhò oiʾ Yök$_2$-shatˏ, ꜀shí-꜀shí ʿpò-yau^2 ʿk'öü. ʿYau yatˏ ʿmán Yök$_2$-shatˏ mung^2 kínʾ tsz^2-ʿkéi ʿhaí ꜀t'ín shüʾ, kung^2-꜀mái ꜀hing-tai^2 ch'ukˏ ʿhéi ꜀ti ꜀wo ʿpá; ch'ukˏ ʿhéi koʾ ꜀shí, koʾ-꜀ti ꜀hing-tai^2 keʾ, ʿpá-ʿpá ꜀to p'ukˏ ʿtò téi^2 shüʾ páiʾ Yök$_2$-shatˏ ʿsho ch'ukˏ koʾ yatˏ ʿpá. ꜀Ni-꜀ti yíʾ-szʾ hai^2 ꜀Shan tak$_2$-꜀tang ling^2 Yök$_2$-shatˏ ꜀chí.

Hau^2-꜀loi ʿk'öü ꜀hing-tai^2 shí^2-pítˏ fuk$_2$ Yök$_2$-shatˏ. ꜀Hing-tai^2 ꜀t'eng† kínʾ Yök$_2$-shatˏ ʿkòm ʿyöng*-ʿtsz ʿhò ꜀nau Yök$_2$-shatˏ. Kwoʾ ꜀hiú ʿmò ʿnoi* ʿk'öü yau^2 shíʾ fátˏ-mung^2.

Jacob had twelve [*C.*] sons. * * * That period time Joseph seventeen years big only 7, Benjamin, just not much big [*C.*] Remainder each [*C.*] also grown-up 32. They ten brothers ten parts bad: not (even a) little reverence and fear God (kind of) heart. Joseph just not was so, he really loved God. Jacob most loved him, made him flowery jacket (for) him to wear. Those ten brothers seeing (their) father so, then much hated Joseph, constantly bullied him. God just much loved Joseph, always protected him. There-was one night Joseph dreamt (he) saw himself in field place together with (his) brothers binding up the paddy sheaves; binding up that time those brother's (ones) sheaf sheaf even prostrated to (the) ground place and did reverence (to) Joseph what binded that one sheaf. These meanings had God determinately caused Joseph to know.

Afterwards his brothers must be-subject-to Joseph. The brothers hearing Joseph so fashion very angry at Joseph. Passed done not long he again dreamed.

In his dream he saw the sun, moon, and eleven stars worshipping him. Joseph told this dream to his father and brothers. When Jacob heard these things, he did not know exactly what they meant, but he thought about them all the time. Joseph's brothers were still more angry with him.

Jacob's twelve sons were shepherds; they always helped their father by looking after sheep. The ten grown-up sons of Jacob took the sheep once to Shechem to feed; but Joseph and Benjamin did not go.

One day Israel, that is Jacob, called Joseph and said to him, 'I want you to go now and see how your brothers are getting on with the sheep at pasture, and then come back and give me an answer.'

Joseph went at once as soon as his father told him to go. Perhaps he was a bit afraid at first when his father told him to go, because his brothers were so angry with him. He knew that he ought to obey his father; and he knew that God could take care of him, so he went at once.

夢見日月共有十一粒
星拜自己、約瑟又講
過父親兄弟聽、雅各
聽見呢啲事、就幾分
曉得意思、喺心處不
歇想起、佢嘅兄弟越
發嬲咯。

雅各十二個仔、係看羊
嘅、時時帮父親看羊、
有一排個十個長大
嘅仔、帶個啲羊去示
劍處養、約瑟同便雅
憫就唔去。

一日以色列即係雅各、
叫約瑟嚟話、我而家
要你去睇吓你啲兄
弟養得啲生口點、就
翻嚟俾聲氣過我。

約瑟聽見父親嘅吩咐、
即時就去、或者佢與
工聽父親叫個陣時、
慌慌哋都唔定、因爲
佢兄弟嘅嬲佢、佢都
知到應該要聽父親
話、又知到神有能保
佑佢、故此即刻去。

Mung² kínᵓ yat₂, yüt₂, kung² ᶜyau shap₂-yat꜆ nap꜆ ꜀sing páiᵓ tsz²-ᶜkéi. Yök₂-shat꜆ yau² ᶜkong kwoᵓ fú²-꜀ts'an ꜀hing-tai² ꜀te'ng†. ᶜNgá-kokₒ ꜀t'eng† kínᵓ ꜀ni-꜀ti sz², tsau² ᶜkéi ꜀fan ᶜhiú tak꜆ yíᵓ-szᵓ, ᶜhai ꜀sam shüᵓ pat꜆ hítₒ ᶜsöng ᶜhéi. ᶜK'öü-keᵓ ꜀hing-tai² yüt₂-fátₒ ꜀nau lokₒ.

(In his) dream (he) saw sun, moon, together-with there-were eleven [*C.*] stars worshipping him. Joseph again spoke to (his) father brothers to-hear. Jacob hearing these matters then several tenths understand able meaning, in heart place without ceasing think. His brothers still more angry, 32.

ᶜNgá-kokₒ shap₂-yí² koᵓ ᶜtsai hai² ꜀hon ꜀yöng keᵓ; ꜀shí-꜀shí ꜀pong fú²-꜀ts'an ꜀hon ꜀yöng. ᶜYau yat꜆ ᶜp'ái* koᵓ shap₂ koᵓ ᶜchöng-tái² keᵓ ᶜtsai táiᵓ koᵓ-꜀tí ꜀yöng huíᵓ Shí²-kímᵓ shüᵓ ᶜyöng. Yök₂-shat꜆ ꜀t'ung Pín²-ᶜngá-ᶜman tsau² ꜀m huíᵓ.

Jacob's twelve sons were shepherds, always helped (their) father to-watch sheep. There was once the ten [*C.*] grown-up sons led the sheep away-to Shechem place to feed (them). Joseph with Benjamin then not go.

Yat꜆ yat₂ ᶜYí-shik꜆-lít₂, tsik꜆ hai² ᶜNgá-kokₒ, kíúᵓ Yök₂-shat꜆ ᶜkòm wá², 'ᶜNgo ꜀yí-꜀ká yíúᵓ ᶜnéi huíᵓ ᶜt'ai ᶜhá ᶜnéi-꜀ti ꜀hing-tai² ᶜyöng tak꜆ ꜀ti ꜀sháng-ᶜhau ᶜtím, tsau² ꜀fán ꜀lai ᶜpéi ꜀sheng†-héiᵓ kwoᵓ ᶜngo.'

One day Israel, that is Jacob, called Joseph so said, 'I now want you to-go see a bit your brothers rearing the live stock (*lit.* live mouths) how, then back come give answer to me.'

Yök₂-shat꜆ ꜀t'eng†-kínᵓ fú²-꜀ts'an ᶜkòm ꜀fan-fúᵓ, tsik꜆-꜀shí tsau² huíᵓ. Wák₂-ᶜche ᶜk'öü ꜀hing-꜀kung ꜀t'eng† fú²-꜀ts'an kíúᵓ koᵓ chan² ꜀shí ꜀fong-꜀fong-ᶜtéi* ꜀tò ꜀m ting², ꜀yan-wai² ᶜk'öü ꜀hing-tai² kòmᵓ ꜀nau ᶜk'öü. ᶜK'öü ꜀tò ꜀chí-tòᵓ ꜀ying-꜀koi yíúᵓ ꜀t'eng† fú²-꜀ts'an wá²; yau² ꜀chí-tòᵓ ꜀Shan ᶜyau ꜀nang ᶜpò-yau² ᶜk'öü, kwúᵓ-ᶜt'sz tsik꜆-hak꜆ huíᵓ.

Joseph hearing (his) father so direct, immediately then went. Perhaps he at first hearing (his) father telling at that time frightened a bit, also not certain (*i.e.* he was very likely a bit frightened), because his brothers so angry-at him. He also knew by-rights ought to-obey (his) father's words; Further (he) knew God had power to-protect him, therefore (he) immediately went.

Joseph started from Hebron and when he got to Shechem he could not find his brothers. A man then told him, 'Your brothers have gone to Dothan; you will find them there.'

約瑟離開希伯倫、去到示劍個處、唔揾得倒兄弟、個陣有個人話佢聽、你兄弟去曉多丹處、喺個處揾得着佢。

When some of Joseph's brothers saw him coming, they said, 'The dreamer is coming. Let us kill him, and throw his body into a pit; when we go home we can say to his father that a wild beast has eaten him up; and then we shall see whether his dreams will come to pass or not.'

有幾個兄弟見約瑟嚟緊、就噉話、個發夢嘅嚟緊咯、殺佢喇、抌佢屍落坑處、等去歸至話過父親聽、話有一隻惡獸食曉佢、後來睇吓佢發夢的事有應驗冇。

But Reuben said, 'Do not kill him, but throw him into this pit.' Reuben was not so wicked as his brothers. He wanted to put him into the pit, then wait till all his brothers had gone away, when he would take him out again and give him back to his father.

流便話、唔好殺佢、抌佢落呢個坑處、流便唔同個啲兄弟咁黑心、佢想擠佢落坑處、等各兄弟行開個陣時、就攞佢翻出嚟、交囘父親。

When Joseph got to his brothers, they seized him, took off his coat of many colours and threw him into a pit. It was a good thing there was no water in the pit; it was dry.

約瑟嚟到個時、佢啲兄弟捉倒佢、除佢件花衫、抌佢落坑處、好彩個坑冇水喺處、係乾嘅。

Yök꜇-shat꜆ ꜁léi-꜀hoí ꜀Héi-pák˳-꜁lun huí꜄ tò꜄ Shí꜅-kím꜄ ko꜄ shü꜄, ꜁m ꜂wan tak꜆ ꜂tò ꜀hing-taí꜅. Ko꜄ chan꜅ ꜃yau ko꜄ ꜁yan wá꜅ ꜃k'öü ꜀t'eng†, '꜃Néi ꜀hing-taí꜅ huí꜄ ꜀híú ꜀To-꜀tán shú꜄, ꜂haí ko꜄ shü꜄ ꜂wan tak꜆ chök˳ ꜃k'öü.'

Joseph separated-from Hebron went to Shechem that place, not find able arrive (*i.e.* the finding did not arrive at the conclusion wished for) brothers. That period have [*C.*] man say to-him to-hear, 'Your brothers gone have Dothan place; at that place find able right them.'

꜃Yau ꜂kéí ko꜄ ꜀hing-taí꜅ ꜂t'aí kín꜄ Yök꜇-shat꜆ ꜁laí-꜂kan, tsau꜅ ꜂kòm wá꜅, 'Ko꜄ fat˳-mung꜅-ke꜄ ꜁laí-꜂kan lok˳; shát˳ ꜃k'öü ꜀lá; ꜀wing ꜃k'öü ꜀shí lok꜇ ꜀háng shü꜄; ꜂tang huí꜄ ꜀kwaí chí꜄ wá꜅ kwo꜄ fú꜅-꜀ts'an ꜀t'eng†, wá꜅, ꜃yau yat꜆ chek˳ ok˳ shau꜄ shik꜇ ꜀híú ꜃k'öü; hau꜅-꜁loí ꜂t'aí ꜃há ꜃k'öü fát˳ mung꜅ ꜀ti sz꜅ ꜃yau ying꜄-yím꜅ ꜃mò.'

There-were several brothers seeing Joseph coming, then so said, 'The dreamer is-coming, 32; kill him; 21, throw his corpse down pit place; wait-till go home until say to father to-hear, say, there-was one [*C.*] fierce animal eat have him; afterwards see a-bit his dreaming matters have fulfilment (*or*) not.'

꜁Lau-pín꜅ wá꜅, '꜁M ꜂hò shát˳ ꜃k'öü, ꜀wing ꜃k'öü lok꜇ ꜀ni-ko꜄ ꜀háng shü꜄.' ꜁Lau-pín꜅ ꜁m ꜁t'ung ko꜄-꜀ti ꜀hing-taí꜅ kòm꜄ hak꜆ ꜀sam. ꜃K'öü ꜂söng ꜀chaí ꜃k'öü lok꜆ ꜀háng shü꜄, ꜂tang kok˳ ꜀hing-taí꜅ ꜀háng ꜀hoí ko꜄ chan꜅ ꜁shí, tsau꜅ ꜂lo ꜃k'öü ꜀fán ch'ut꜆ ꜁laí, ꜀káu-꜁wúí fú꜅-꜀ts'an.

Reuben said, 'Do-not kill him, throw him down-into this pit place.' Reuben not with those brothers so black heart. He wished to-place him down-into the-pit place, (and) wait-till each brother had-walked off that period-of time, then take him back out come, hand back-again-to (his) father.

Yök꜇-shat꜆ ꜁laí tò꜄ ko꜄ ꜁shí, ꜃k'öü ꜀ti ꜀hing-taí꜅ chuk˳ (*or* chuk꜆) ꜂tò ꜃k'öü, ꜁ch'ü ꜃k'öü kín꜅ ꜀fá ꜀shám, ꜀wing ꜃k'öü lok˳ ꜀háng shü꜄. ꜂Hò ꜂ts'oí ko꜄ ꜀háng ꜃mò ꜂shuí ꜂haí shü꜄, haí꜅ ꜀kòn ke꜄.

Joseph come arrived that time, his those brothers caught him, took-off his [*C.*] flowered coat, threw him down-into pit place. Very fortunate that pit no water at place, was dry.

When his brothers had thrown him into the pit, they sat down and had their lunch. It was great pity they did this; it was because they hated their little brother Joseph that they did so. * * *.

㨂佢落坑個時、個啲兄弟坐倒地處食晏、可惜佢哋做呢啲事、因爲憎個細佬約瑟唄。

* * *

While Joseph's brothers were eating, they looked up and saw a great many people coming. These people were the descendants of Ismael the son of Hagar. They came from Gilead, riding on camels, and brought many spices with them to take down into Egypt to sell.

約瑟兄弟食緊晏個時、擔高頭、見好多人嚟緊處、呢啲人係夏甲個仔、以實馬利嘅仔孫、喺基列處騎駱駝嚟到嘅、帶定好多香料、想擰去埃及處賣。

When Judah saw these people coming, he said to his brothers, 'Let us sell Joseph to these men.' His brothers were pleased and took Joseph out of the pit at once, and sold him for twenty pieces of gold, which would now be worth about ten or eleven dollars.

猶大見呢啲人嚟緊處、就話過兄弟知、約瑟搣嚟賣過佢啲人、就着咯、佢啲兄弟話好、就即時喺坑處拉個約瑟上嚟、賣嘵二十金、即係今日十零個銀錢。

The Ishmaelites took Joseph to Egypt and sold him to Potiphar. Reuben was not there when his brothers sold Joseph. When he came back he wanted to find Joseph; he was unable to find him; he was very sad, and tore his clothes.

以實馬利人就帶約瑟去到埃及、賣嘵過波提乏、佢兄弟賣約瑟個陣時、流便就唔喺處、佢翻嚟個時、想搵約瑟、搵唔得倒、心就好悶翳、擘爛自己衫。

꜀Wing ^{2}k'öü lok$_2$ ꜀háng ko꜃ ꜀shí, ko꜃-꜀ti ꜀hing-taí^2 ^{2}ts'ô*† ꜂tò téí^2 shü꜃ shik$_2$ án꜃. ꜂Ho-sik꜁ ^{2}k'öü-téí^2 tsò^2 ꜀ni-꜀ti sz^2; ꜀yan-wáí^2 ꜀tsang ko꜃ saí꜃-꜂lò Yök$_2$-shat꜁ che꜁.

Threw him down-into pit that time, those brothers sat on ground place eat lunch. To be pitied they did these things; (it was) because (they) hated the younger brother, Joseph, only, 7.

Yök$_2$-shat꜁ ꜀hing-taí^2 shik꜁ ꜂kau án꜃ ko꜃ ꜀shí, ꜀tám ꜀kò ꜀t'au, kín꜃ ꜂hò ꜀to ꜀yan ꜀laí ꜂kan shü꜃. ꜀Ni-꜀ti ꜀yan haí^2 ꜀Há-káp˳ ko꜃ ꜂tsaí ^{2}Yí-shat$_2$-^{2}má-léí^2 ke꜃ ꜂tsaí ˳sün. ꜂Haí ꜀Kéí-lít$_2$ shü꜃, ꜀k'éí lok˳-꜀t'o ꜀laí tò꜃ ke꜃, taí꜃ ting^2 ꜂hò ꜀to ꜀höng líú^2, ꜂söng ꜀ning huí꜃ ꜀Oí-k'ap$_2$ shü꜃ máí^2.

Joseph's brothers eating in-progress lunch that time, lifted high (their) heads, saw very many men coming in-progress to-the-place. These men were Hagar that son Ismael's sons grand-sons. From Gilead place riding-on camels coming arrived bringing prepared very many spice materials, wishing to-take to-go-to Egypt place to-sell.

꜀Yau-táí^2 kín꜃ ꜀ni-꜀ti ꜀yan ꜀laí-꜂kan shü꜃, tsau^2 wá^2 kwo꜃ ꜀hing-taí^2 ꜀chí, 'Yök$_2$-shat꜁ ^{2}k'áí ꜀laí máí^2 kwo꜃ ^{2}k'öü ꜀ti ꜀yan, tsau^2 chök˳ lok˳.' ^{2}K'öü ꜀ti ꜀hing-taí^2 wá^2, '꜂Hò.' Tsau^2 tsik꜁ ꜀shí ꜂haí ꜀háng shü꜃ ꜀láí ko꜃ Yök$_2$-shat꜁ ^{2}shöng ꜀laí, máí^2 ꜀híú yí^2-shap$_2$ ꜀kam, tsik꜁ haí^2 ꜀kam-yat$_2$ shap$_2$ leng^2† ko꜃ ꜀ngan-꜂ts'ín*.

Judah saw these people coming in-progress-to the-place, then said to brothers to-know, 'Joseph take come sell to them these people just correct,' 32. His these brothers said, 'Good.' Then immediately from pit place pull that Joseph up come, sold done two tens gold, just is to-day ten odd [C.] dollars.

^{2}Yí-shat$_2$-^{2}má-léí^2 ꜀yan tsau^2 táí꜃ Yök$_2$-shat꜁ huí꜃ tò꜃ ꜀Oí-k'ap$_2$, máí^2 ꜀húí kwo꜃ ꜀Po-꜀t'aí-fat$_2$. ^{2}K'öü ꜀hing-꜂taí^2 máí^2 Yök$_2$-shat꜁ ko꜃ chan^2 ꜀shí, ꜀Lau-pín^2 tsau^2 ꜀m ꜂haí shü꜃. ^{2}K'öü ꜀fán-꜀laí ko꜃ ꜀shí, ꜂söng ꜂wan Yök$_2$-shat꜁, ꜂wan ꜀m tak꜁ ꜂tò; ꜀sam tsau^2 ꜂hò paí^2-aí꜃, mák꜁ lán^2 tsz^2-꜂kéí ꜀shám.

Ishmaelite men just led Joseph go to Egypt, sold done to Potiphar. His brothers sold Joseph that [C.] time, Reuben just not (is) at place. He back come that time wish find Joseph, find not able arrive-at (the finding); heart then very sad, rending tore own clothes.

He went quickly to his brothers and said, 'The child is not here. I do not know what to do.' The brothers paid no attention to him. They killed a kid at once, and taking Joseph's coat of many colours they dipped it into the blood of the kid, and took it home to show to their father. They said, 'Is this coat which we have found Joseph's?' As soon as Jacob saw it, he said, 'It is his. A wild beast has eaten him, my son Joseph is not.'

急啲去對兄弟話、個細蚊仔唔喺處咯、我唔知點算、個啲兄弟總唔睬佢、即時重劏一隻羊仔、將約瑟個件花衫浸落羊血處、揸去歸俾過父親睇、話呢件衫係我哋揾倒嘅、係約瑟嘅衫唔係、雅各一見就認得個件衫話、冇錯、係佢嘅咯、必定被一隻野獸食死佢、我個仔約瑟必定冇曉咯。

Jacob had deceived his father, and now his children were deceiving him. * * *.

本來雅各巳經呃自己父親、而家仔又呃翻佢。* * *

Jacob thought that his son was really dead and he was very sad; he wept aloud, tore his clothes, and would not be comforted.—'*Bible History for the Least and Lowest.*'

雅各個時估個仔眞正死喇、佢個心就好閉翳咯、大聲喊、擘爛自己衫、又唔受人安慰。

LESSON, XV.

King Darius was a proud man, and he worshipped idols.

大利烏王係好驕傲嘅人、又係拜偶像嘅。

Kap꜆-꜀ti huíᵓ tuíᵓ ꜀hing-taí² wá², ‘Koᵓ saíᵓ-꜀man-ᶜtsai ꜀m ᶜhaí shüᵓ lok˳. ᶜNgo ꜀m ꜀chí ᶜtím sünᵓ.’ Koᵓ-꜀ti ꜀hing-taí² ᶜtsung ꜀m ᶜts‘oí ᶜk‘öü; tsik꜆-꜀shí chung² ꜀t‘ong yat꜆ chek˳ ꜀yöng-ᶜtsaí, ꜀tsöng Yök꜆-shat꜆ koᵓ-kín ꜀fá ꜀shám tsamᵓ lok꜆ ꜀yöng hüt˳ shüᵓ, ꜀ning huíᵓ ꜀kwai ᶜpéi kwoᵓ fú²-꜀ts‘an ᶜt‘aí, wá², ‘꜀Ni kín² ꜀shám haí² ᶜngo-téi² ᶜwan-ᶜtò keᵓ. Haí² Yök꜆-shat꜆ keᵓ ꜀shám ꜀m haí²?’ ᶜNgá-kok˳ yat꜆ kínᵓ tsau² ying²-tak꜆ koᵓ kín² ꜀shám wá², ‘ᶜMò ts‘oᵓ; haí² ᶜk‘öü-keᵓ lok˳. Pít˳-ting² péi² yat꜆ chek˳ ᶜye shauᵓ shik꜆ ᶜsz ᶜk‘öü. ᶜNgo koᵓ ᶜtsaí Yök꜆-shat꜆ pít˳-ting² ᶜmò ꜀hiú lok˳.’

ᶜPún-꜀loí ᶜNgá-kok˳ ᶜyí-꜀king ngak꜆ tsz²-ᶜkéi fú²-꜀ts‘an, ꜀yí-꜀ká ᶜtsaí yau² ngak꜆ ꜀fán ᶜk‘öü. * * *.

ᶜNgá-kok˳ koᵓ ꜀shí ᶜkwú koᵓ ᶜtsaí ꜀chan-chingᵓ ᶜsz ꜀lá. ᶜK‘öü koᵓ ꜀sam tsau² ᶜhò paí²-aíᵓ lok˳; taí² ꜀sheng† hámᵓ, mák꜆ lán² tsz²-ᶜkéi ꜀shám, yau² ꜀m shau² ꜀yan ꜀on-waíᵓ.

Quickly went answered brothers, saying, ‘The child not at place, 32. I not know how to-consider (what is best to be done).’ Those brothers entirely not pay-attention-to him; just at-that-time even slaughtered a [*C.*] kid, taking Joseph that [*C.*] flowered coat, immersed down-into kid’s blood place, took (it) away home to-give to (their) father to-see, saying, ‘This [*C.*] coat was (what) we found. Is (it) Joseph’s coat (*or*) not is?’ Jacob (at) one sight (of it) then recognised able that [*C.*] coat, saying, ‘No mistake; (it) is his, 32. Certainly by one [*C.*] wild animal eaten to-death him. My that son Joseph certainly is not, 32.’

Originally Jacob already deceived his-own father, now (his) son also cheat back him. * * *.

Jacob that time thought that son really was-dead, 21. His that heart then very sad, 32; great sound cry, tore-to pieces his-own clothing, also not receive (from) man comfort.

LESSON, XV.

Taí²-léí²-꜀wú ꜀wong haí² ᶜhò ꜀kiú-ngo² keᵓ ꜀yan, yau² haí² páiᵓ ᶜngau-tsöng² keᵓ.

Darius King was very proud man, also did pray-to images.

Yet he liked Daniel very much; and he set him over all the other judges and lords, and told all the people to mind him. Daniel was a very wise old man, and he was fit to be a judge. There were a great many rich men, who hated Daniel, because the King told them to mind Daniel, and because the King liked him better than them. These men were envious of Daniel. * * *.

但佢好歡喜個但以理、立佢做國中至大嘅官、吩咐衆人要聽佢教訓、但以理個陣時係老大、又多好智慧、有好多個啲財主人就好憎但以理、因爲個王叫佢哋聽但以理吩咐、又因爲個王歡喜但以理多過佢哋、噉佢就生個啲妒忌嘅心。* * *

These wiched rich men wished to hurt Daniel, and to get him into disgrace with King Darius; but they did not know how to get him into disgrace; they never saw Daniel do anything wrong. I suppose they were afraid of telling the King lies of Daniel, lest they should he found out. But at last they thought of a way to get Daniel into disgrace. They knew that he prayed very often to his God.

呢啲惡嘅財主人、想難爲但以理、又想令大利烏王唔歡喜佢、但係佢唔知搵乜野法子正做得、因佢唔查得出但以理有乜野做錯嘅、佢哋收尾想出一個法子、噲令大利烏王唔歡喜但以理咯、佢哋知到但以理一日之間好多賬要拜神嘅。

So they went to the King and asked him to make a law, that no one should pray to any God or man, but to the King himself, for thirty days.

佢哋就嚟求個王出命令、吩咐衆人三十日咁耐、樣樣嘅神都唔准佢哋拜、淨係拜個王唄。

Tánᵓ̲ ᶜ̲k'öü ᶜhò ꜀fún-ᶜhéi koᵓ Tánᵓ̲-ᶜ̲yí-ᶜ̲léi; láp₎̲ ᶜ̲k'öü tsòᵓ̲ kwok꜀ ꜀chung chíᵓ táiᵓ̲ keᵓ ꜀kwún, ꜀fan-fúᵓ chungᵓ ꜀̲yan yiúᵓ ꜀t'eng† ᶜ̲k'öü káuᵓ-fanᵓ. Tánᵓ̲-ᶜ̲yí-ᶜ̲léi koᵓ chanᵓ̲ ꜀shí haiᵓ̲ ᶜ̲lò-ᶜ̲tái*, yauᵓ̲ ᶜhò ꜀to chíᵓ-waiᵓ̲. ᶜ̲Yau ᶜhò ꜀to koᵓ-꜀ti ꜀ts'oi-ᶜchü ꜀̲yan tsauᵓ̲ ᶜhò ꜀tsang Tánᵓ̲-ᶜ̲yí-ᶜ̲léi, ꜀̲yan-waiᵓ̲ koᵓ ꜀̲wong kiúᵓ ᶜ̲k'öü-téiᵓ̲ ꜀t'eng† Tánᵓ̲-ᶜ̲yí-ᶜ̲léi ꜀fan-fúᵓ, yauᵓ̲ ꜀̲yan-waiᵓ̲ koᵓ ꜀̲wong ꜀fún-ᶜhéi Tánᵓ̲-ᶜ̲yí-ᶜ̲léi ꜀to kwoᵓ ᶜ̲k'öü-téiᵓ̲. ᶜKòm ᶜ̲k'öü tsauᵓ̲ ꜀sháng koᵓ-꜀ti tòᵓ-kéiᵓ̲ keᵓ ꜀sam. * * *.

But he (was) very pleased-with that Daniel; appointed him to be country's midst greatest officials, directed all men must obey his instructions. Daniel at-that [*C.*] time was old, had very much wisdom. There-were very many-of those wealthy men just much hated Daniel, because the King told them to-obey Daniel, (giving) directions further because the King was-pleased-with Daniel more than with-them. So they then grew those envious hearts. * * *.

꜀Ni-꜀ti ok꜀ keᵓ ꜀ts'oi-ᶜchü ꜀̲yan ᶜsöng ꜀̲nán-waiᵓ̲ Tánᵓ̲-ᶜ̲yí-ᶜ̲léi, yauᵓ̲ ᶜsöng lingᵓ̲ Táiᵓ̲-léiᵓ̲-꜀wú ꜀̲wong ꜀̲m ꜀fún-ᶜhéi ᶜ̲k'öü; tánᵓ̲-haiᵓ̲ ᶜ̲k'öü ꜀̲m ꜀chí ᶜwan mat₎-ᶜ̲ye fát꜀-ᶜtsz chingᵓ tsòᵓ̲ tak₎; ꜀yan ᶜ̲k'öü ꜀̲m ꜀ch'á tak₎ ch'ut₎ Tánᵓ̲-ᶜ̲yí-ᶜ̲léi ᶜ̲yau mat₎ ᶜ̲ye tsòᵓ̲ ts'oᵓ keᵓ. ᶜ̲K'öü-téiᵓ̲ ꜀shau-꜀méi ᶜsöng ch'ut₎ yat₎ koᵓ fát꜀-ᶜtsz, ᶜ̲wui lingᵓ̲ Táiᵓ̲-léiᵓ̲-꜀wú ꜀̲wong ꜀̲m ꜀fún-ᶜhéi Tánᵓ̲-ᶜ̲yí-ᶜ̲léi lok꜀. ᶜ̲K'öü-téiᵓ̲ ꜀chí tòᵓ Tánᵓ̲-ᶜ̲yí-ᶜ̲léi yat₎ yat₎̲ ꜀chí ꜀kán ᶜhò ꜀to chöngᵓ yiúᵓ páiᵓ ꜀̲Shan keᵓ.

These wicked wealthy men wished to-oppress Daniel, also they-wished to-cause Darius King not to-be-pleased-with him; but they (did) not know to-find what means properly to-do to-be-able; because they not find able out Daniel had what thing doing wrong. They finally thought out one [*C.*] means, (which) could cause Darius King not to-be-pleased-with Daniel, 32. They knew Daniel one day's course very many times would pray-to God.

ᶜ̲K'öü-téiᵓ̲ tsauᵓ̲ ꜀̲lai ꜀̲k'au koᵓ ꜀̲wong ch'ut₎ mingᵓ̲-lingᵓ̲, ꜀fan-fúᵓ chungᵓ ꜀̲yan ꜀sám-shap₎̲ yat₎̲ kòmᵓ noiᵓ̲, yöngᵓ̲-yöngᵓ̲ keᵓ ꜀̲Shan ꜀tò ꜀̲m ᶜchun ᶜ̲k'öü-téiᵓ̲ páiᵓ, tsingᵓ̲ haiᵓ̲ páiᵓ koᵓ ꜀̲wong che₎.

They then came (and) begged the King to-issue a-decree, directing all men thirty days so long within every kind of God also not to-allow them to-pray-to. Only to-pray-to the King only.

And that if any one did pray to any one else, he should be cast into a den of lions. Now the King did not know why these men asked him to make this law: if the King had known that Daniel always prayed to his God, I do not think he would have made this law, for the King loved Daniel.

The King was so foolish as to say that he would do as these men wished, because, you know, the King was a heathen, and he did not love the true God. * * *.

Daniel heard of the law that the King had made.

Do you think that he went on praying?

Daniel would have thought it very dreadful not to pray to God for thirty days. He wanted to praise God very often, and ask Him to bless him.

He used always to pray before the open window in his room. Perhaps you wonder why he did so. The reason was, he liked to look towards the place where he knew Jerusalem was. He could not see Jerusalem from his window, because it was so very far off; but still he knew which way it was, and he knew that God loved Jerusalem. * * *.

或有拜第二位、就要揼佢入個啲獅竇處、個王唔知、爲乜呢啲人叫佢出噉嘅命令、我估或佢知到但以理日日咁多賬拜神、佢就唔噲出噉嘅命令、因爲佢好愛但以理嘅。

但可惜個王唔係愛個位眞嘅神、佢係拜菩薩嘅。 * * *

但以理聽聞個王出噉嘅命令。

佢都照舊一樣拜神嘅。

但以理點得三十日咁耐唔多謝、唔讚美神嘅恩典呢。

佢時時都係喺自己房、打開度窓嚟拜嘅、佢噉做係因佢好愛耶路撒冷個城、佢就歡喜俾面向住個城嚟拜、佢唔睇見個耶路撒冷城、因爲隔得遠、但佢知到個城喺邊便、佢又知到神都好愛個城。 * * *

Wák yau pái tai-yi wai*, tsau yiú wing k'öü yap ko-ti sz-tau shü. Ko wong m chí wai-mat ni-ti yan kiú k'öü ch'ut kòm-ke ming-ling. Ngo kwú wák k'öü chí-tò Tán-yi-léi yat-yat kòm tò chöng pái Shan, k'öü tsau m wui ch'ut kòm-ke ming-ling, yan-wai k'öü hò oi Tán-yi-léi ke.

If there-was praying-to another [*C.*], then must throw him into those lions' den place. The King not know why these men told him to-issue such decree. I think if he knew Daniel daily so many times prayed-to God, he then not would-have issued such a-decree, because he much loved Daniel.

Tán hó-sik ko wong m hai oi ko wai* chan-ke Shan, k'öü hai pái p'ò-sát ke. * * *.

But it-is-to-be-pitied-that the King not did love the [*C.*] true God. He did pray-to idols. * * *.

Tán-yi-léi t'eng†-man ko wong ch'ut kòm ke ming-ling

Daniel heard (that) the King had-issued such-a decree.

K'öü tò chiú kau yat yöng pái Shan ke.

He also according-to old (manner *or* time) one same prayed to-God.

Tán-yi-léi tim tak sám-shap yat kòm noi m to-tse m tsán-méi Shan ke yan-tín ni?

Daniel how could thirty days so long not thank (and) not praise God's mercy eh? 53.

K'öü shí-shí tò hai hai tsz-kéi fong* tá-hoi tò ch'öng kòm lai pái ke. K'öü kòm tsò yan k'öü hò oi Ye-lò-sát-láng ko sheng†. K'öü tsau fún-héi péi min höng-chü ko sheng† lai pái. K'öü m t'ai-kin ko Ye-lò-sát-láng sheng†, yan-wai kák tak yün; tán k'öü chí-tò ko sheng† hai pín pín. K'öü yau chí-tò Shan hò oi ko sheng†. * * *.

He constantly also did in his own room throw open [*C.*] window in-that-way in-order-to pray. He so did because he very loved Jerusalem that city. He then pleased to-put (his) face facing that city in-order-to pray. He not see that Jerusalem city, because separated able far; but he knew the city at what side. He also knew God very loved the city. * * *.

So Daniel liked to look that way when he prayed. He knelt down three times every day, and prayed, and thanked God for all His kindness to him.

噉佢歡喜面向個便嚟拜,佢日日三賬都係噉跪倒個處嚟拜神,多謝神咁大恩典待佢,而家出嘵個命令,佢都係照一樣噉拜。

The men who hated Daniel heard that he went on praying: so they went one day to look at him praying, that they might tell the King that they had seen him.

個啲憎但以理嘅人,聽聞佢照舊噉拜,佢哋一日知到係佢拜嘅時候,就去睇佢,等佢哋做得話個王知,係佢哋親眼見佢拜。

Then they asked the King, 'Did you not make a law that if any one prayed to any god or man, excepting you, that he should be cast into a den of lions?'

佢哋就嚟對個王話,你唔係出嘵一個命令,或者一個人三十日咁耐,有拜神,唔係獨拜你,就要掕佢落獅竇。

And the King said, 'Yes, it is true, and I cannot change the law.'

個王話,係眞嘅咯,我又唔改得呢個命令嘅。

Then the men said, 'That Daniel, who was brought from Jerusalem to be a slave, does not mind you, nor your law, but prays three times a day.'

個啲人就話,嗱耶路撒冷帶嚟個但以理唔聽你嘅命令,一日之間,都三偏拜神。

ᶜKòm ᶜ̲k'öü ꜀fún-ᶜhéi mín̲ᵓ hòngᵓ koᵓ pín̲ᵓ ꜀̲laí paíᵓ. ᶜ̲K'öü yat꜆̲-yat꜆̲ ꜀sám chöngᵓ ꜀tò haí̲ᵓ ᶜkòm kwaí̲ᵓ-ᶜtò koᵓ shüᵓ ꜀̲laí páíᵓ ꜀̲Shan, ꜀to-tse̲ᵓ ꜀̲Shan kòmᵓ táí̲ᵓ ꜀yan-ᶜtín, toí̲ᵓ ᶜ̲k'öü. ꜀̲Yí-꜀ká ch'ut꜆ ꜀híú koᵓ ming̲ᵓ-ling̲ᵓ, ᶜ̲k'öü ꜀tò haí̲ᵓ chíúᵓ yat꜆ yöng̲ᵓ ᶜkòm páíᵓ.

So he was-pleased (to have his) face towards that side in-order-to pray. He day (by) day three times also did so kneel-at that place in-order-to pray to-God to-thank God such great grace towards him. Now issued had the decree, he also did according-to one same so pray.

Koᵓ-꜀ti ꜀tsang Tán̲ᵓ-ᶜ̲yí-ᶜ̲léí keᵓ ꜀̲yan ꜀t'eng†-꜀man ᶜ̲k'öü chíúᵓ kau̲ᵓ ᶜkòm páíᵓ: ᶜ̲k'öü-téí̲ᵓ yat꜆ yat꜆ ꜀chí-tòᵓ haí̲ᵓ ᶜ̲k'öü páíᵓ-keᵓ ꜀̲shí-hau̲ᵓ tsau̲ᵓ huíᵓ ꜀chong ᶜ̲k'öü, ᶜtang ᶜ̲k'öü-téí̲ᵓ tsò̲ᵓ-tak꜆ wá̲ᵓ koᵓ ꜀̲wong ꜀chí, haí̲ᵓ ᶜ̲k'öü-téí̲ᵓ ꜀ts'an ᶜ̲ngán kínᵓ ᶜ̲k'öü páíᵓ.

Those (who) hated Daniel people heard he according-to old (time) so prayed: they one day knew it-was his praying time then went to-spy-on him so-that they do could say-to the King to-know it was they with-their-own eyes saw him pray.

ᶜ̲K'öü-téí̲ᵓ tsau̲ᵓ ꜀̲laí tuíᵓ koᵓ ꜀̲wong wá̲ᵓ, 'ᶜ̲Néí ꜀̲m haí̲ᵓ ch'ut꜆ ꜀híú yat꜆ koᵓ ming̲ᵓ-ling̲ᵓ, wák꜆̲-ᶜche yat꜆ koᵓ ꜀̲yan ꜀sám-shap꜆̲ yat꜆̲ kòmᵓ noí̲ᵓ, ᶜ̲yau páíᵓ ꜀̲Shan, ꜀̲m haí̲ᵓ tuk꜆̲ páíᵓ ᶜ̲néí, tsau̲ᵓ yíuᵓ ꜀wing ᶜ̲k'öü lok꜆̲ ꜀̲sz-tauᵓ.'

They then came (and) to the King said, 'You not have (*i.e.* Have you not) issued done a [*C.*] decree (to the effect that), if a [*C.*] man (for the space of) thirty days so long did pray to-God, (and) not did only pray to-you, then must thrown down lions' den?'

Koᵓ ꜀̲wong wá̲ᵓ, 'Haí̲ᵓ ᶜchan keᵓ lok꜀, ᶜ̲ngo yau̲ᵓ ꜀̲m ᶜkoí tak꜆ ꜀ni-koᵓ ming̲ᵓ-ling̲ᵓ keᵓ.'

The King said, 'It is true, 32, I also not change able this decree.'

Koᵓ-꜀ti ꜀̲yan tsau̲ᵓ wá̲ᵓ, 'ᶜHaí ꜀̲Ye-lò̲ᵓ-sát꜀-ᶜ̲láng táíᵓ ꜀̲laí koᵓ Tán̲ᵓ-ᶜ̲yí-ᶜ̲léí ꜀̲m ꜀t'eng† ᶜ̲néí-keᵓ ming̲ᵓ-ling̲ᵓ, yat꜆ yat꜆̲ ꜀chí ꜀kán ꜀tò ꜀sám p'ínᵓ páíᵓ ꜀̲Shan.'

The men then said, 'From Jerusalem brought to-come (here) that Daniel not obey your decree, one day's course also three times pray-to God.'

Then the King was very sorry that he had made a law against praying, and tried to think of some way of not letting Daniel be killed.

個王個時就好閉翳咯、就想搵法子嚟救個但以理、等佢唔使俾啲獅咬死。

But he could think of no way. In the evening the men came to him and said, 'You cannot alter the law that you have made, for in our country it is a law that laws may not be altered.'

佢冇法子、到挨晚個啲人嚟對個王話、你唔得改變你個啲命令、因呢個國出過命令、是必唔改得嘅咯。

Then the King desired Daniel to be brought, and he was cast into a den of lions; the lions lived in a deep place underground. Lions are always very hungry in the evening, and roar for their food. Would they not eat up Daniel as soon as he was thrown into the den?

個王就吩咐人帶佢以理嚟㧾落獅竇處、個啲獅係困落一個大竉、到挨晚佢時時都好肚餓嘅。

But Darius knew that Daniel's God was a very great God, and he said to Daniel, 'Your God whom you serve always, is able to deliver you.'

大利烏知到但以理所拜個位神、係好尊大嘅、佢就對但以理話、你時時所服事嘅神、有能救你嘅。

I think Darius must have heard how God once saved three men from being burnt in the furnace.

大槪大利烏聽聞人講過、神先日救過三個人出嘵火爐。

A stone was brought, and laid upon the top of the den.

佢哋㧾嘵但以理落獅竇之後、就俾傛大石塞住個竉口。

Koʾ ˓wong koʾ ˓shí tsau² ᶜhò páiʾ-aíʾ lok˳, tsau² ᶜsöng ᶜwan fát˳-ᶜtsz ˓laí kauʾ koʾ Tán²-ᶜyí-ᶜléi, ᶜtang ᶜk'öü ˓m ᶜshaí ᶜpéi ˓ti ˓sz ᶜngáu ᶜsz.

The King at-that time then very sad, 32, then wished to-find means in-order-to save that Daniel, so-that he not need allow those lions to-bite (him) to-death.'

Tán² ᶜmò fát˳-ᶜtsz. Tòʾ ˓áí-ᶜmán koʾ-˓ti ˓yan ˓laí tuíʾ koʾ ˓wong wá², 'ᶜNéi ˓m tak˒ ᶜkoí-pínʾ ᶜnéi koʾ-˓ti ming²-ling², ˓yan ˓ni-koʾ kwok˳ ch'ut˒ kwoʾ ming²-ling², shí²-pít˒ ˓m ᶜkoí tak˒ keʾ lok˳.'

Koʾ ˓wong tsau² ˓fan-fúʾ ˓yan táiʾ Tán²-ᶜyí-ᶜléi ˓laí ˓wing lok˒ ˓sz tauʾ shüʾ; koʾ-˓ti ˓sz haí² k'wanʾ lok˒ yat˒ koʾ táí² ˓lung. Tòʾ ˓áí-ᶜmán ᶜk'öü ˓shí-˓shí ˓tò ᶜhò ᶜt'ò-ngo² keʾ.

But (there-were) no means. At evening those men came to the King said, 'You not can change your those decrees, because this country issue have decrees, certainly not change able, 32.'

The King than directed men to-lead Daniel to-come, (and) throw down lion's den place; the lions were shut-up down-in a [*C.*] large hole. At evening they always also very hungry.

Táí²-léi²-˓wú ˓chí-tòʾ Tán²-ᶜyí-ᶜléi ᶜsho páiʾ koʾ ᶜwaí* ˓Shan haí² ᶜhò ˓tsün táí²-keʾ, ᶜk'öü tsau² tuíʾ Tán²-ᶜyí-ᶜléi wá², 'ᶜNéi ˓shí-˓shí ᶜsho fuk˒-sz² keʾ ˓Shan, ᶜyau ˓nang kauʾ ᶜnéi keʾ.'

Darius knew Daniel what prayed-to that [*C.*] God was very exalted (and) great, he then to Daniel said, 'You constantly what serve (that) God (*i.e.* that God you constantly serve) has ability to-save you.'

Tái² ᶜk'oí* Táí²-léi²-˓wú ˓t'eng†-˓man ˓yan ᶜkong kwoʾ ˓Shan ˓sín-yat˒ kauʾ kwoʾ ˓sám koʾ ˓yan ch'ut˒ ˓híú ᶜfo-˓lò.

ᶜK'öü-téi² ˓wing-˓híú Tán²-ᶜyí-ᶜléi lok˒ ˓sz tauʾ ˓chí hau², tsau² ᶜpéi kau² táí² shek˒ sak˒-chü² koʾ ˓lung ᶜhau.

Probably Darius heard people talk had (that) God former days saved had three [*C.*] men out-of the-furnace.

They thrown had Daniel down-into the-lions' den, after (that) then put a-piece of-large stone to-stop-up the hole mouth.

And the King put his seal on it, that none might take away the stone, and he put on it also the seal of the men that hated Daniel.

個王就俾自己嘅印封住個嚿石、又俾個啲惡人嘅印封住添。

Why did the King put his own seal on it? That he might find out if any one came and took Daniel away, for no one else had a seal like the King's: so if any one broke the seal, the King would find it out. Why did he put the wicked men's seal? That they might see that the King did not take Daniel out in the night.

個王俾自己嘅印封住等或者半夜有人嚟想攞但以理翻出去、個王就知到、因爲冇第二個印同佢嘅、佢又俾個啲惡人嘅印封住、等佢哋知到個王冇半夜嚟攞但以理去。

The King went to his palace that evening, but he was so unhappy that he could not eat, * * * and when he went to bed he could not sleep.

個王就翻去屋企、但成夜都唔得安樂、* * * 食又唔食得、瞓又唔瞓得。

He got up very early in the morning. Where did he go? To the den of lions. When he came to the den, he cried out in a very sad voice, 'O Daniel, is thy God, whom thou servest always, able to deliver thee from the lions?'

第二朝佢天光就起身、出個獅竇處、就大聲呌但以理噉話、但以理呀、你時時所服事個位神、有能唔俾個啲獅傷到你、係唔係呢。

The King longed to hear Daniel's voice—and he heard it.

佢就好留心聽吓有聲答佢冇。

Koᵓ ꜀wong tsau[2] ᶜpéi tsz[2]-ᶜkéi-keᵓ yanᵓ ꜀fung-chü[2] koᵓ kau[2] shek꜀†, yau[2] ᶜpéi koᵓ-꜀ti ok꜀ ꜀yan-keᵓ yanᵓ ꜀fung-chü[2] ꜀t'ím.

Koᵓ ꜀wong ᶜpéi tsz[2]-ᶜkéi keᵓ yanᵓ ꜀fung-chü[2], ᶜtang wák꜀-ᶜche púnᵓ ye[2] ᶜyau ꜀yan ꜀laí ᶜsöng ᶜlo Tán[2]-ᶜyí-ᶜléi ꜀fán ch'ut꜀ huíᵓ, koᵓ ꜀wong tsau[2] ꜀chí-tòᵓ; ꜀yan-wai[2] ᶜmo tai[2] yí[2] koᵓ yanᵓ ꜀t'ung ᶜk'öü keᵓ. ᶜK'öü yau[2] ᶜpéi koᵓ ꜀ti ok꜀ ꜀yan-keᵓ yanᵓ ꜀fung-chü[2], ᶜtang ᶜk'öü-téi[2] ꜀chí-tòᵓ koᵓ ꜀wong ᶜmò púnᵓ ye[2] ꜀laí ᶜlo Tán[2]-ᶜyí-ᶜléi huíᵓ.

Koᵓ ꜀wong tsau[2] ꜀fán huiᵓ uk꜀-ᶜk'éi, tán[2] ꜀sheng† ye[2] ꜀tò ꜀m tak꜀ ꜀on-lok꜀ shik꜀ yau[2] ꜀m shik꜀ tak꜀, * * * fanᵓ yau[2] ꜀m fanᵓ tak꜀.

Tai[2] yi[2] ꜀chiú ᶜk'öü ꜀t'in ꜀kwong tsau[2] ᶜhéi ꜀shan, ch'ut꜀ koᵓ ꜀sz tauᵓ shüᵓ, tsau[2] tai[2] ꜀sheng† kiúᵓ Tán[2]-ᶜyí-ᶜléi, ᶜkòm wá[2], 'Tán[2]-ᶜyí-ᶜléi áᵓ. ᶜNéi ꜀shí-꜀shí ᶜsho† fuk꜀-sz[2] koᵓ ᶜwai* ꜀Shan ᶜyau ꜀nang ꜀m ᶜpéi koᵓ-꜀ti ꜀sz ꜀shöng tòᵓ ᶜnéi hai[2] ꜀m hai[2] ꜀ni?'

ᶜK'öü tsau[2] ᶜhò ꜀lau ꜀sam ꜀t'eng† ᶜhá ᶜyau ꜀sheng† táp꜀ ᶜk'öü ᶜmò.

The King then gave his-own seal (and) sealed that piece of-stone, further (he) gave those wicked men's seal to-seal (it) as-well.

The King put his-own seal sealed, so-that if in-the-middle of-the-night there-were people came wishing to-take Daniel back out away the King then would-know; because no other [C.] seal the-same (as) his. He further put the wicked men's seal to-seal, so that they would-know (if) the King had-not in-the-middle of-the-night come (and) taken Daniel away.

The King then back went home, but the-whole night also (he was) not able (to-be-at) peace. (As to) eating (he was) also not to eat able; * * * (as to) sleeping (he) also (was) not to sleep able.

The next morning he at-dawn then got up, (and) out to-the lions' den place. Then (with a) loud noise called Daniel so saying 'Daniel, 2, You constantly (that God) that (you) serve that [C.] God has (had) power not allow those lions wound you, is (it so) (or) not is (it so) eh? 53.'

He then very carefully listened a-bit (whether there) were (any) sound answering him (or) not.

Daniel said, 'O King, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: because I had done nothing wrong.'

佢即刻聽見但以理答
佢話、王呀、我嘅神打
發佢嘅天使門住個
啲獅嘅口、等佢唔傷
得倒我、因我係冇做
錯事。

Then the King was very glad indeed, and he desired that Daniel should be taken up, and he was not the least hurt.

個王個時就好歡喜、叫
人即刻共但以理翻
上嚟、睇見佢一啲都
冇傷到。

Why did God take such care of Daniel? Because Daniel loved Him, and feared Him, and God wanted to show the King that he was able to save Daniel, and that He was the true God.

神噉樣保全但以理、因
但以理係愛佢、又因
佢想俾個王知到佢
有能救但以理、又佢
係個位眞嘅神。

The King was very angry with those who had asked him to put Daniel in the den, and he commanded them to be thrown down into the den, with their wives and their children. It was very cruel of the King to have the wives and children put into the den, but the wicked men deserved to be put there.

個王個時就好惱個啲
惡人、即係個啲叫佢
出個命令噉嚟難爲
但以理嘅、個王吩咐
人即刻捉住佢哋、共
埋佢哋嘅妻子、個個
都抌落獅竇處、個王
噉樣抌埋佢哋嘅妻
子落去、係好黑心嘅、
因爲唔關佢哋事呀、
就抌呢啲人落去唄。

꜂K'öü tsik꜄-hak꜄ ꜀t'eng†-kín꜄ Tán²-꜂yí-꜂léí táp꜀ ꜂k'öü wá², ' ꜀Wong á꜄, ꜂ngo-ke꜄ ꜀Shan ꜂tá-fát꜀ ꜂k'öü-ke꜄ ꜀t'ín-sz꜄ ꜀shán-chü² ko꜄-꜀ti ꜀sz-ke꜄ ꜂hau, ꜂táng ꜂k'öü ꜀m ꜀shöng tak꜄ ꜂tò ꜂ngo: ꜀yan ꜂ngo haí² ꜂mò tsò² ts'o꜄ sz².'

Ko꜄ ꜀wong ko꜄ ꜀shí tsau² ꜂hò ꜀fún-꜂héí, kíú꜄ ꜀yan tsik꜄-hak꜄ kung² Tán²-꜂yí-꜂léí ꜀fán ꜂shöng ꜀laí, ꜂t'aí-kín꜄ ꜂k'öü yat꜄ ꜀ti ꜀to ꜂mò ꜀shöng tò꜄.

꜀Shan ꜂kòm ꜂yöng* ꜂pò ꜀tsün Tán²-꜂yí-꜂léí, ꜀yan Tán²-꜂yí-꜂léí haí² oí꜄ ꜂k'öü; yau² ꜀yan ꜂k'öü ꜂söng ꜂péí ko꜄ ꜀wong ꜀chí-tò꜄ ꜂k'öü ꜂yau ꜀nang kau꜄ Tán²-꜂yí-꜂léí; yau² ꜂k'öü haí² ko꜄ ꜂waí* ꜀chan-ke꜄ ꜀Shan.

Ko꜄ ꜀wong ko꜄ ꜀shí tsau² ꜂hò ꜀nò ko꜄-꜀ti ok꜀ ꜀yan, tsik꜄-haí² ko꜄-꜀ti kíú꜄ ꜂k'öü ch'ut꜄ ko꜄ ming²-ling² ꜂kòm ꜀laí ꜀nán-waí² Tán²-꜂yí-꜂léí ke꜄. Ko꜄ ꜀wong ꜀fan-fú꜄ ꜀yan tsik꜄-hak꜄ chuk꜀-chü² ꜂k'öü-téí², kung²-꜀maí ꜂k'öü-téí² ke꜄ ꜀ts'aí ꜂tsz ko꜄-ko꜄ ꜀tò ꜀wing lok꜄ ꜀sz-tau꜄ shü꜄. Ko꜄ ꜀wong ꜂kòm ꜂yöng* ꜀wing-꜀maí ꜂k'öü-téí²-ke꜄ ꜀ts'aí ꜂tsz lok꜄ huí꜄ haí² ꜂hò hak꜄ ꜀sam ke꜄, ꜀yan-waí² ꜀m ꜀kwán ꜂k'öü-téí² sz² á꜄; tsau² ꜀wing ꜀ni-꜀ti ꜀yan lok꜄ huí꜄ che꜄.

He immediately heard Daniel. He said, 'King 2, my God has-sent his heavenly messengers (and) shut the lions' mouths, so-that they not hurt able to-reach me: because I have not done wrong matters.'

The King at-that time then (was) very pleased, (and) called men immediately with Daniel back up come, (and) saw he one mite also not hurt arrived.

God so fashion preserved intact Daniel, because Daniel did love him; further because he wished to-give the King to-know he had power to-save Daniel; further (that) he was the [C.] true God.

The King that time then (was) very angry-at-those wicked men, that-is those (who) told him to-issue the decree so that (they might) oppress Daniel. The King directed people immediately to catch them with their wives (and) children every one also to-throw down-into the-lions' den place. The King so fashion threw along-with (them) their wives (and) children down away. It was (the deed of a) very dark heart, because (it did) not concern their doings (*i.e.* they had nothing to do with it), 2; just threw these men down away only, 7.

The lions eat them up in a moment, and broke all their bones before they came to the bottom of the den. So you see that the lions were very hungry—though they did not eat Daniel.

佢啲獅即刻咬死嗺佢哋咯、噉就睇得出、雖然個啲獅冇咬但以理、個時佢都好肚餓嘅。

Then King Darius wrote a letter, and sent it to all countries, and said that he had made a law that every one should fear the God of Daniel, because He was the true God, who could do wonders, and who had saved Daniel from the lions.—'*Line Upon Line*' *pp. 314-322.*

大利烏王就寫一封信寄去佢所有嘅國、話過各人知、又出一個命令、吩咐各人要尊敬但以理所拜個位神、因佢係個眞嘅神、佢有咁大能幹、又救得但以理、唔俾啲獅傷到佢。

LESSON, XVI.

When the proper time arrived, Jesus came down to earth, and was born as a little baby in a village in Judaea. That village was called Bethlehem.

到合時候個陣時、耶穌就好似一個穌仔噉降生世間、佢出世係喺猶太省一條村、個條村叫做百利恒。

When he became a man, he went all about doing very many extraordinary things, thus revealing his power.

後來佢大嘵、就去週圍做好多出奇嘅事、顯出佢嘅權能。

꜂K'öü ꜀ti ꜀sz tsik꜁-hak꜁ ꜂ngáu ꜂sz sái꜃ ꜂k'öü-téi² lok꜀. ꜂Kòm tsau² ꜂t'ai tak꜁ ch'ut꜁ ꜀sui-꜀yin ko꜃-꜀ti ꜀sz ꜂mò ꜂ngáu Tán²-꜂yi-꜂léi, ko꜃ ꜀shí ꜂k'öü ꜀tò ꜂hò ꜂t'ò-ngo² ke꜃.!

They those lions immediately bit to-death all-of them, 32. So then (it is) see able out although those lions (did) not bite Daniel that time they also (were) very hungry.

Tái²-léi²-꜀wú ꜀wong tsau² ꜂se yat꜁ ꜀fung sun꜃, kéi꜃ hui꜃ ꜂k'öü ꜂sho ꜂yau ke꜃ kwok꜀, wá² kwo꜃ kok꜀ ꜀yan ꜀chí; yau² ch'ut꜁ yat꜁ ko꜃ ming²-ling², ꜀fan-fú꜃ kok꜀ ꜀yan yiú꜁ ꜀tsün-king꜃ Tán²-꜂yi-꜂léi ꜂sho pái꜃ ko꜃ ꜂wai* ꜀Shan, ꜀yan ꜂k'öü hai² ko꜃ ꜀chan ke꜃ ꜀Shan. ꜂K'öü ꜂yau kòm꜃ tái² ꜀nang-kòn꜃, yau² kau꜃-tak꜁ Tan²-꜂yi-꜂léi. ꜀m ꜂péi ꜀ti ꜀sz ꜀shöng-tò꜃ ꜂k'öü.

Darius King then wrote a [C.] letter, (and) sent (it) away (to) his whatever he-had countries saying to every one to-know; further he-issued a [C.] decree directing every one (that they) must venerate Daniel what he-prayed-to that [C.] God because he was that true God. He had so great power, further save able Daniel not permit the lions injure him.

LESSON XVI.

Tò꜃ hòp꜁ ꜀shí-hau² ko꜃ chan² ꜀shí, ꜀Ye-꜀sò tsau² ꜂hò ꜂ts'z yat꜁ ko꜃ ꜀sò-꜂tsai ꜂kòm kòng꜃ ꜀shàng shai꜃-꜀kán. ꜂K'öü ch'ut꜁ shai꜃ hai² ꜂hai ꜀Yau-t'ái꜃ ꜂Sháng yat꜁ ꜀t'iú ꜀ts'ün, ko꜃ ꜀t'iú ꜀ts'ün kiú꜃ tsò² Pák꜁-léi²-꜀hang.

Arrived proper time that [C.] time, Jesus then very like one [C.] baby so descend-into life (in the) world's midst. His coming-out-into-the world was in Judæa Province one [C.] village, that [C.] village called to-be Bethlehem.

Hau²-꜀loi ꜂k'öü tai²-꜀hiú, tsau² ꜀húi ꜀chau-꜀wai tsò² ꜂hò ꜀to ch'ut꜁-꜀k'éi ke꜃ sz², ꜂hín ch'ut꜁ ꜂k'öü-ke꜃ ꜀k'ün-꜀nang.

Afterwards he grown-up, then went all-round (every where) did very many wonderful things, to-reveal (display or make clear) out his power.

He once met a man who had been born blind. Jesus pitied him and cured him, so that he was able to see at once.

佢有一囘,遇着一個人,
出世就盲曉眼嘅,耶
穌可憐佢,就醫好佢,
令佢即時睇得見。

He also made the lame, whom he met and who had been ill for many years, quite well again.

又遇着啲跛脚嘅,遠年
患病嘅,都即時令佢
哋好翻。

Jesus did not heal the sick, as the doctors do, by giving them medicine to cure them: he just said a few words, telling them to be well immediately, and they were well at once.

穌耶醫好人,唔係同啲
醫生俾藥材嚟醫嘅,
係出一句說話,叫即
時好翻,個啲人就好
翻嘅咯。

The sick that came to Jesus are to be counted by the thousands, and not by the hundreds. It did not matter what the sickness was, Jesus made them well.

講千唔講百咁多病人
嚟到耶穌處,唔論乜
野病,耶穌都醫翻好
佢。

Besides this Jesus did a great many wonderful things: he caused the dead to rise again.

耶穌又做過好多至出
奇嘅事添,即係令個
啲死曉嘅人翻生。

There was once a girl who was dead. Her father and mother were very sad, and very distressed about it; but, when Jesus came, he immediately told her to come to life again.

有一囘,有個女仔已經
死曉嘅咯,佢嘅父母
好閉翳,好凄凉,耶穌
嚟到,就即時叫佢翻
生。

Again there was a poor widow woman whose only son had died, and when they were carrying him away to bury him, Jesus met them on the street.

又有個貧窮嘅寡母婆,
死曉一個孤獨仔,抬街
去葬之時,耶穌喺街
遇着佢。

ᶜK'öü ᶜyau yat꜆ ꜀wúi, yü[2]-chök꜆ yat꜆ koᵓ ꜀yan, ch'ut꜆ shaíᵓ tsau[2] ꜀máng-꜀hiú ᶜngán keᵓ. ꜀Ye-꜀sò ᶜho-꜀lín ᶜk'öü, tsau[2] ꜀yí-ᶜhò ᶜk'öü, ling[2] ᶜk'öü tsik꜆-꜀shí ᶜt'ai tak꜆ kínᵓ.

He did one time meet one [C.] man born blind of-his-eyes Jesus pitied him, then healed-well him, caused him, immediately look able to-see.

Yau[2] yü[2]-chök꜆ ꜀ti ꜀paí kök꜀ keᵓ, ᶜyün ꜀nín wán[2]-peng[2]† keᵓ, ꜀tò tsik꜆-꜀shí ling[2] ᶜk'öü-téi[2] ᶜhò ꜀fán.

Also met some lame feeted ones, far-away years got ill, also immediately caused them (to get) well again.

꜀Ye-꜀sò ꜀yí ᶜhò ꜀yan, ꜀m haí[2] ꜀t'ung ꜀ti ꜀yí-꜀shang ᶜpéi yök꜀-꜀ts'oí ꜀laí ꜀yí keᵓ: haí[2] ch'ut꜆ yatᵓ köüᵓ shüt꜀-wá[2], kíúᵓ tsik꜆-꜀shí ᶜhò ꜀fán, koᵓ-꜀ti ꜀yan, tsau[2] ᶜhò ꜀fán keᵓ lok꜆.

Jesus cured people not is same those doctors give medicine in-order-to heal: was issued one sentence (of) words, told immediately well again, those people then well again, 32.

ᶜKong ꜀ts'ín ꜀m ᶜkong pák꜀, kòmᵓ ꜀to peng[2]† ꜀yan ꜀laí tòᵓ ꜀Ye-꜀sò shüᵓ. ꜀M lun[2] mat꜆ ᶜye peng[2]†, ꜀Ye-꜀sò ꜀tò ꜀yí ꜀fán ᶜhò ᶜk'öü.

Talk (of) thousands not talk (of) hundreds, so many sick people came to Jesus's place. Not matter what thing sickness, Jesus also heal back well him.

꜀Ye-꜀sò yau[2] tsò[2]-kwoᵓ ᶜhò ꜀to chíᵓ ch'ut꜆-꜀k'éi keᵓ sz[2] ꜀t'ím: tsik꜆-hai[2] ling[2] koᵓ-꜀ti ᶜsz-꜀hiú-keᵓ ꜀yan ꜀fán ꜀sháng.

Jesus also did very many most wonderful things besides: just is cause those dead men back live.

ᶜYau yat꜆ ꜀wúi, ᶜyau koᵓ ᶜnúi ᶜtsai ᶜyí-꜀king ᶜsz-꜀húi-keᵓ lok꜀. ᶜK'öü-keᵓ fú[2]-ᶜmò ᶜhò paiᵓ-aiᵓ, ᶜhò ꜀ts'ai-꜀löng: ꜀Ye-꜀sò ꜀laí tòᵓ tsau[2] tsik꜆-꜀shí kíúᵓ ᶜk'öü ꜀fán ꜀sháng.

Have one time have one female child already dead, 32. Her parents very sad, very distressed: Jesus came to (there), then immediately called him back to-live.

Yau[2] ᶜyau koᵓ ꜀p'an-꜀k'ung-keᵓ ᶜkwá-ᶜmò-ᶜp'o*, ᶜsz-꜀hiú yat꜆ koᵓ ꜀kwú-tuk꜆ ᶜtsai, ꜀t'oi huiᵓ tsongᵓ ꜀chí ꜀shí, ꜀Ye-꜀sò ᶜhai ꜀kái yü[2]-chök꜆ ᶜk'öü.

Also have a poor widow dead one [C.] only son, carried (by two or more) away to-be-buried time, Jesus in street met him.

He went up to the side of the corpse and told the dead man to rise, and the only son at once came to life again. When the widow woman saw her son come to life again, she was very happy.

就埋去叫佢起身、個孤獨仔即時就翻生咯、當時個寡母婆見個仔翻生、就十分歡喜咯。

There was another dead man whose name was Lazarus. He had been buried for four days; but Jesus went to the grave and called him back to life again; and he came out of the tomb at once. * * *.

又有一個死人、名叫拉撒路、已經葬曉四日咁耐嘅咯、耶穌去墳墓處叫佢翻生、佢即時就喺墳墓翻出嚟。* * *

There was still one thing that he did besides. That was the best; so I must tell you about it; it is healing very serious illness.

佢重有一樣事做出添、個樣係至好嘅事、故此我要講過你哋知、即係醫好人哋好關係嘅病症咯。

What illness is that? It is a disease of the heart: it is sin. That illness you, I, and every one have; but if we can have him say, 'Your sins are forgiven'—if every could hear those words, they would certainly be glad and would have no more sickness.

個啲係乜野病呢、係心嘅病、即係罪惡嚟、個啲病、你我人人都有嘅、倘若得佢話、你嘅罪赦免曉、個句說話、令人人聽見、都是必開心、冇曉病嘅咯。

If anyone comes and asks him now to heal him, he will not say he is unwilling to do so; and when he heals people, he does not take their money, so the poor and the rich can come to him.—'*The Sweet Story of the Cross.*'

或者而家有人嚟求佢醫、佢冇話唔肯醫嘅、而且佢醫人、唔愛人哋錢銀添、噉就貧窮嘅、財主嘅、都嚟得佢處嘅咯。

Tsau꜅ ꜁mái-huí꜄ kiú꜄ ꜃k‘öü ꜂héi ꜀shan. Ko꜄ ꜀kwú-tuk꜇ ꜂tsai tsik꜆-꜁shí tsau꜅ ꜀fán ꜀sháng lok˳. ~ ꜀Tong ꜁shí ko꜄ ꜂kwá-꜃mò-꜂p‘o* kín꜄ ko꜄ ꜂tsai ꜀fán ꜀sháng, tsau꜅ shap꜇ ꜀fan ꜀fún-꜂héi lok˳.

Yau꜅ ꜃yau yat꜆ ko꜄ ꜂sz ꜁yan, ꜂meng*† kiú꜄ ꜀Lá-sát˳-lò꜅. ꜃Yí-꜀king tsong꜄ ꜀hiú sz꜄ yat꜇ kòm꜄ noi꜅ ke꜄ lok˳; ꜁Ye-꜀sò húi꜄ ꜁fan-mò꜅ shü꜄, kiú꜄ ꜃k‘öü ꜀fán ꜀sháng; ꜃k‘öü tsik꜆-꜁shi tsau꜅ ꜂hai ꜁fan-mò꜅ ꜀fán ch‘ut꜆ ꜁lai. * * *.

꜃K‘öü chung꜅ ꜃yau yat꜆ yöng꜅ sz꜅ tsò꜅ ch‘ut꜆ ꜀t‘ím. Ko꜄ yöng꜅ hai꜅ chí꜄-꜂hò ke꜄ sz꜅; kwú꜄-꜂t‘sz ꜃ngo yiú꜄ ꜂kong kwo꜅ ꜃néi-téi꜅ ꜀chí; tsik꜆ hai꜅ ꜀yí ꜂hò ꜁yan-téi꜅ ꜂hò ꜀kwán-hai꜅ ke꜄ peng꜅†-ching꜄ lok˳.

Ko꜄-꜀ti hai꜅ mat꜆ ꜃ye peng꜅† ˳ni? Hai꜅ ꜀sam-ke꜄ peng꜅† · tsik꜆ hai꜅ tsui꜅ ok˳ ꜁lai. Ko꜄-꜀ti peng꜅†, ꜃néi, ꜃ngo, ꜁yan-꜁yan ꜀tò ꜃yau ke꜄. ‘T‘ong-yök꜇ tak꜆ ꜃k‘öü wá꜅, ‘꜃Néi-ke꜄ tsui꜅ she꜄-꜃mín ꜀hiú,’ ko꜄ köü꜄ shüt˳-wá꜄, ling꜅ ꜁yan-꜁yan ꜀t‘eng† kín꜄, ꜀to shí꜅-pít꜆ ꜀hoi ꜀sam, ꜃mò ꜀hiú peng†꜅ ke꜄ lok˳.

Wak꜇-꜂che ꜁yí-꜀ká ꜃yau ꜁yan ꜁lai ꜁k‘au ꜃k‘öü ꜀yí, ꜃k‘öü ꜃mò wá꜅ ꜁m ꜂hang ꜀yí ke꜄; ꜁yí-꜂ch‘e ꜃k‘öü ꜀yí ꜁yan, ꜁m oi꜄ ꜁yan-téi꜅ ꜁ts‘ín-꜂ngan* ꜀t‘ím, ꜂kòm tsau꜅ ꜁p‘an-꜀k‘ung ke꜄, ꜁ts‘oi-꜂chü ke꜄, ꜀tò ꜁lai-tak꜆ ꜃k‘öü shü꜄ ke꜄ lok˳.

Then near-up-to-went called him to-get up. The only son immediately then again lived, 32. When the widow saw the son again lived, then ten parts happy, 32.

Also have one [C.] dead man, name called Lazarus. Already buried four days so long, 32. Jesus went grave place, called him back-to life; he immediately then from grave again out came. * * *.

He besides have one sort-of thing did out as well. That kind is best matter; therefore I want to-speak to you to-know; just is healed well people's very serious sickness diseases, 32.

Those are what thing illness, eh? 53. Is heart's sickness: just is sins, wickednesses. Those illnesses you, I, every man also have. If get him to-say, ‘Your sins forgiven,’ that sentence words cause every one to-hear, also must open heart, got none illness, 32.

Perhaps now have man come beg him to-heal, he not say not willing to-heal; moreover he heal man, not want men's money too, so just poor, rich, also come can his place, 32.

LESSON, XVII.

How delightful is the description the Bible gives of heaven. We are told that sickness, sorrow, and death never enter there; that cares, fears, and anxieties are never felt there; that poverty, privation, unkindness, and disappointment are never known there. The body that will rise from the grave will be 'incorruptible,' and will never experience pain, weariness, or decay. Old age will never enfeeble, for there will be perpetual youth; and death will never snatch away those we love, for death itself will be destroyed. What is still better, there will be no more sin, but all hearts will be full of holy love to God, and to one another. Every one will rejoice in the society and happiness of every one else, and God himself will dwell among them. All the good men of former ages will be there—the martyrs, and apostles, and prophets. There, too, we shall meet with angels and arch-angels; and more then all, we shall behold Jesus in his glorified human body—we shall see his face, and ever be with the Lord.

聖書所講喺天堂處十分好、冇病痛、冇閉翳、冇艱難、冇貧窮、唔噲死、唔使掛慮、唔使驚慌、唔怕人待你唔好、事事從心所欲、日久不變、長生不老、其中至好嘅、係罪惡脫甩嘥、好熱心愛眞神愛人、大家長長歡喜、一則歡喜見耶穌嘅面、則時時同埋佢住、二則歡喜自己冇罪惡、三則歡喜古時善人、衆天使喺處、一齊讚美眞神。

LESSON, XVII.

Shing꜄-꜁shü ꜂sho ꜂kong ꜂haí ꜀t'ín-꜁t'ong shü꜄, shap꜇-꜀fan ꜂hò: ꜃mò peng꜅-t'ung꜄; ꜃mò paí꜄-aí꜄; ꜃mò ꜀kán-꜁nán; ꜃mò ꜁p'an-꜁k'ung; ꜁m ꜃wúí ꜂sz, ꜁m ꜂shaí kwá꜄-lúí꜅; ꜁m ꜂shaí ꜀king-꜀fong; ꜁m p'á꜄ ꜁yan toi꜅ ꜃néi ꜁m ꜂hò, sz꜅-sz꜅ ꜁ts'ung ꜀sam ꜂sho yuk꜇; yat꜇ ꜂kau pat꜆ pín꜄; ꜀ch'öng ꜀sháng pat꜆ ꜃lò; ꜁K'éi ꜀chung chí꜄ ꜂hò ke꜄, haí꜅ tsuí꜅-ok˳ t'üt˳ lat꜆ sái꜄, ꜂ho yít꜇ ꜀sam oí꜄ ꜀chan ꜁Shan oí꜄ ꜁yan, táí꜅-꜀ká ꜁ch'öng-꜁ch'öng ꜀fún-꜂héi. Yat꜆ tsak꜆: ꜀fún-꜂héi kín꜄ ꜁Ye-꜀sò ke꜄ mín꜅, ꜁shí-꜁shí ꜁t'ung ꜁máí ꜃k'öü chü꜄. Yí꜅ tsak꜆: ꜀fún-꜂héi tsz꜅-꜂kéi ꜃mò tsuí꜅-ok˳. ꜀Sám tsak꜆: ꜀fún-꜂héi ꜂kwú shí꜅ shín꜅ ꜁yan, chung꜄ ꜀t'ín-sz꜄ ꜂haí shü꜄: yat꜆ ꜁ts'aí tsán꜄-꜃méi ꜀chan ꜁Shan.

Holy book (according-to) what (it) says, (there is) at heaven's place ten parts good, no illness, no sorrow, no trouble, no poverty, not able to die, not need anxious-caring-for (matters), not need to-be-frightened, no fear peopleact-towards you not well. Thing thing (*i.e.* every thing) according-to heart what like. Days long not change, long life not old. Their midst most good is sin evil take off altogether, very hot heart love true God, love man. All long long happy. First place: happy see Jesus's face, always together with him live. Secondly: happy self not have sin, evil. Thirdly: happy (because) ancient times good men, all angels at place: one altogether praise true God.

To show how glorious heaven is, it is compared to a city with streets of gold, gates of pearl, and walls of jasper and emerald; to a paradise with a river clear as crystal, and the tree of life with healing leaves; to a place of rest after labour; to a father's house, a happy home.

聖書話天堂地方,好似
一個大城,條條都係
金街,城門都係珍珠
造嘅,城基摵玉石嚟
砌嘅,天堂又好似快
樂嘅園,又叫做平安
嘅地方,又叫做天父
嘅屋踛。

'They shall obtain joy and gladness, and sorrow and sighing shall flee away. Everlasting joy shall be upon their heads. In his presence is fulness of joy, and at his right hand are pleasures for evermore.' The best joys of earth are soon gone. Riches fly, health decays, friends depart, death is written on all things.

聖書又話,歡喜快活都
嚟到,憂愁嗟嘆都飛
去,永遠嘅快樂戴在
頭上,喺眞神面前歡
喜到好滿,喺眞神右
便快樂到無窮,本來
世上各樣嘅福係假
嘅,不過一陣時喺處,
錢財噲冇嘵,精神都
噲失去,朋友都噲離
開,世人咁多物件,都
噲毀爛嘅。

But the joys of heaven are for ever, and for ever, and for ever. Reader, this heaven may be thine. Jesus keeps the door, but he has opened it wide for all sinners to enter. If you will not come to Jesus, you cannot enter heaven; for he is the door, the only door.

單係天堂嘅福份,就唔
係噉樣,永遠喺處,千
萬年不變嘅,而今你
想入天堂,都做得,耶
穌係天堂嘅門,有人
信佢,耶穌就打開門
等你入,你唔肯親就
耶穌,就冇別條路入
得,耶穌係路呀,門呀。

Shingᵓ-꜀shü wá^{2} ꜀t'ín-꜀t'ong téí^{2}-꜀fong, ᶜhò-ᶜts'z yat꜄ koᵓ táí^{2} ꜀sheng† : ꜀t'íú-꜀t'íú ꜀tò haí^{2} ꜀kam ꜀káí ; ꜀sheng† ꜀mún ꜀tò haí^{2} ꜀chan-꜀chü tsò^{2} keᵓ ; ꜀sheng† ꜀kéí ᶜk'áí yúk$_{2}$-shek$_{2}$† ꜀laí ts'aíᵓ keᵓ. ꜀T'ín-꜀t'ong yau^{2} ᶜhò-ᶜts'z fáíᵓ-lok$_{2}$-keᵓ ꜀yün ; yau^{2} kíúᵓ tsò^{2} ꜀p'ing-꜀on-keᵓ téí^{2}-꜀fong ; yau^{2} kíúᵓ tso^{2} ꜀t'ín-fú^{2} keᵓ uk꜀ ᶜk'éí.

Holy book says, Heaven place very like one [*C.*] large city : length length (*i.e.* each) also is golden streets ; city gates, also are pearls made ; city walls take jade-stone to lay. Heaven also very like a pleasure garden ; further called to-be peaceful place ; further called to-be heavenly father's house.

Shingᵓ-꜀shü yau^{2} wá^{2}, '꜀Fún-ᶜhéí fáíᵓ-wút$_{2}$ ꜀tò ꜀laí tòᵓ, ꜀yau-꜀shau ꜀tse-t'ánᵓ ꜀tò ꜀féí huíᵓ. ᶜWing-ᶜyün keᵓ fáíᵓ-lok$_{2}$ táíᵓ tsoí^{2} ꜀t'au shöng^{2}. ᶜHaí ꜀chan ꜀Shan mín^{2}-꜀ts'ín ꜀fún-ᶜhéí tòᵓ ᶜhò ᶜmün, ᶜhaí ꜀chan ꜀Shan yau^{2}-pín^{2} fáíᵓ-lok$_{2}$ tòᵓ ꜀mò-꜀k'ung.' ᶜPún-꜀loí shaíᵓ shöng^{2} kok꜀-yöng^{2}-keᵓ fuk꜄ haí^{2} ᶜká-keᵓ, pat꜄ kwoᵓ yat꜄ chan^{2} ꜀shí ᶜhaí shüᵓ. ꜀Ts'ín-꜀ts'oí ᶜwúí ᶜmò ꜀híú, ꜀tsing-꜀shan ꜀tò ᶜwúí shat꜄-höüᵓ, ꜀p'ang-ᶜyau ꜀tò ᶜwúí ꜀léí-꜀hoí, shaíᵓ ꜀yan kòmᵓ ꜀to mat$_{2}$-ᶜkín* ꜀tò ᶜwúí ᶜwaí-lán^{2} keᵓ.

Holy book also says, 'Pleasure (and) joy also come arrived, sadness (and) sighing also fly away. Eternal joy wear on head above. In true God's presence pleasure even-to very full, at true God's right side pleasure even-to endlessness.' Originally earth on all kinds-of happiness are false, not over one [*C.*] time at place. Wealth can-become none, health also can be-lost away, friends also can disperse-apart, world's men so many articles also can spoil.

꜀Tán-haí^{2} ꜀t'ín-꜀t'ong-keᵓ fuk꜄-fan^{2}, tsau^{2} ꜀m haí^{2} ᶜkòm ᶜyöng*, ᶜwing-ᶜyün ᶜhaí-shüᵓ, ꜀ts'ín-mán^{2} ꜀nín pat꜄ pínᵓ-keᵓ. ꜀Yí-꜀kam ᶜnéí ᶜsöng yap$_{2}$ ꜀t'ín-꜀t'ong ꜀tò tsò^{2} tak꜄, ꜀Ye-꜀sò haí^{2} ꜀t'ín-꜀t'ong-keᵓ ꜀mún. ᶜYau ꜀yan sunᵓ ᶜk'öü, ꜀Ye-꜀sò tsau^{2} ᶜtá-꜀hoí ꜀mún ᶜtang ᶜnéí yap$_{2}$. ᶜNéí ꜀m ᶜhang ꜀ts'au-tsau^{2} ꜀Ye-꜀sò, tsau^{2} ᶜmò pít$_{2}$ ꜀t'íú lò^{2} yap$_{2}$ tak꜄, ꜀Ye-꜀sò haí^{2} lò^{2} áᵓ, ꜀mún áᵓ.

But heaven's happiness just not is so fashion, eternally present, thousand myriad year not change. Now you wish to-enter heaven, also do can, Jesus is heaven's door. Have man believe-on him, Jesus just throw open door wait (for) him to-enter. You not willing come to Jesus, then not-have another [*C.*] road enter can, Jesus is road 2, door 2.

But he invites you to come. Yes, however guilty and vile you are, heaven may, and certainly *will* be yours, if you come to Jesus. 'To YOU is the word of this salvation sent.' O then for heavenly bless, come to Jesus.—'*Come to Jesus, pp. 16 and 17.*'

佢而今請你嚟、或者你怕自己咁多罪惡、唔入得、就要悔罪改惡、換轉個副心腸、然後至入得天堂處、一啲都係聖潔嘅事、喺個處住嘅、個個都係善人、故此你未曾悔改、雖入嘵天堂、你心總唔得安樂、因為天堂嘅事、一啲都共你心唔同、你唔多歡喜拜眞神、又唔愛佢、唔中意耶穌嘅善道、見聖書有味、講福音見唔好聽、見祈禱唔留心、噉樣個心係汚糟嘅、就唔入得天堂嚹、你要悔改、就得聖靈感化你心、就叫做新心、又叫做再出世過。

LESSON, XVIII.

Our God must always have power to help us. Little children always want their mothers to help them.

我哋嘅神、當要有能常時帮助。細小嘅嫩仔、時時要老母帮助。

ᶜK'öü ꜀yí-꜀kam ᶜts'eng† ᶜnéí ꜀laí. Wák꜆-ᶜche ᶜnéí p'á ᵓ tsz²-ᶜkéí kòm ᵓ ꜀tò tsuí²-ok꜀ ꜀m yap꜆ tak꜆, tsau² yíú ᵓ fuí ᵓ-tsuí² ᶜkoí ok꜀, wún²-chün ᵓ ko ᵓ fuk꜆ ꜀sam ꜀ch'öng; ꜀yín-hau² chí ᵓ yap꜆-tak꜆. ꜀T'ín-꜀t'ong shü ᵓ, yat꜆ ꜀tí ꜀tò haí²-shing ᵓ-kít꜆ ke ᵓ sz²; ᶜhaí ꜀ko shü ᵓ chü² ke ᵓ, ko ᵓ-ko ᵓ ꜀tò haí² shín² ꜀yan; kwú ᵓ-ᶜts'z ᶜnéí méí²-꜀ts'ang fuí ᵓ-ᶜkoí, ꜀suí yap꜆ ꜀híú ꜀t'ín-꜀t'ong, ᶜnéí ꜀sam ᶜtsung ꜀m tak꜆ ꜀on-lok꜆, ꜀yan-waí² ꜀t'ín-꜀t'ong ke ᵓ sz², yat꜆ ꜀tí ꜀tò kung² ᶜnéí ꜀sam ꜀m ꜀t'ung. ᶜNéí ꜀m ꜀tò ꜀fún-ᶜhéí pái ᵓ ꜀chan ꜀Shan; yau² ꜀m oí ᵓ ᶜk'öü; ꜀m ꜀chung-yí ᵓ ꜀Ye-꜀sò ke ᵓ shín²-tò²; kín ᵓ Shing ᵓ-꜀shü ᶜmò méí²; ᶜkong fuk꜆-꜀yam, kín ᵓ ꜀m ᶜhò ꜀t'eng†; kín ᵓ ꜀k'éí-ᶜt'ò ꜀m ꜀lau-꜀sam: ᶜkòm ᶜyöng* ko ᵓ ꜀sam haí² ꜀o-꜀tsò-ke ᵓ (*or* ꜀wú-꜀tsò-ke ᵓ), tsau² ꜀m yap꜆ tak꜆ ꜀t'ín-꜀t'ong ꜀lá. ᶜNéí yíú ᵓ fúí ᵓ-ᶜkoí, tsau² tak꜆ Shing ᵓ-꜀ling ᶜkòm-fá ᵓ ᶜnéí ꜀sam, tsau² kíú ᵓ tsò² ꜀san ꜀sam, yau² kíú ᵓ tso² tsoí ᵓ ch'ut꜆ shaí ᵓ kwo ᵓ.

He now invites you to-come. Perhaps you fear self, so many sins wickednesses not enter can; then must repent-of sins; change wickednesses; change-turn that [C.] heart (and) bowels: afterwards then enter can. Heaven's place one bit also is holy pure matter. At that place live ones, every one also is good man; therefore you not yet repent change, although enter have heaven, your heart absolutely not attain peace; because heaven's matters all also with your heart not same. You not much pleased worship true God; further not love him; not like Jesus's holy doctrine; perceive holy book no taste; speak gospel (*i.e.* preaching) feel not good to-hear; feel prayer not detain heart: so fashion, the heart is filthy then not enter can heaven, 21. You must repent change, then obtain Holy Spirit convert your heart, then called to-be new heart, also called to-be again born over.

LESSON, XVIII.

ᶜNgo-téí²-ke ᵓ ꜀Shan ꜀tong-yíú ᵓ ᶜyau ꜀nang ꜀shöng-꜀shí ꜀pong-cho². Saí ᵓ ᶜsíú ke ᵓ nün² ᶜtsaí, ꜀shí-꜀shí yíú ᵓ ᶜlò-ᶜmò ꜀pong-cho².

Our God ought to-have power always to-help. Tiny little tender children always want (their) mothers to-help.

The blind always also need the assistance of their fellow men to lead them; the sick are always in need of the doctor's help.

盲眼嘅時時亦要人帮
助拖佢、有病嘅人時
時都要醫生帮助。

We are in this world like little children; like the blind; like the sick: we are like little children—we need some one to protect us; we are like the blind—we need some one to lead us; we are like the sick—we need some one to watch over us. Who has power to help us? Our parents can help us in some matters; in some our teachers and friends; but they can not help us in all things.

我哋喺呢個世界中好
似細小嘅嫩仔、好似
盲人、好似病人、我哋
好似細蚊仔、要一個
保佑我哋、好似盲人、
要一個拖我哋、好似
病人、要一個看守我
哋、乜誰有能㗎帮助
我哋呢、有啲事、父母
噲帮助、有啲事、先生
朋友噲帮助、但唔係
樣樣事噲帮助。

They cannot always be with us. Even if they are beside us, yet they cannot always help us. How can they help us when they are asleep at night? How can they help us if we are far away from them? But we need one who can always help us, so that his mind is always present, his eye never asleep, his arms never weary. Is there such a one? Yes. God who is our Saviour is just such a one.

不能常時同埋我哋、或
同埋我哋、亦不能常
時帮助、佢到半夜瞓
瞼、點能帮助我哋呢、
或者我哋離開佢好
遠、又點帮助我哋呢、
但我哋要一位噲常
時帮助、㗎就個個心
必要時時喺處、眼總
唔瞓、手總唔瘖、有㗎
嘅冇呢、有咯、神卽係
我哋嘅救主、啱啱係
㗎樣嘅。

꜁Máng-꜃ngán-ke꜄ ꜁shí-꜁shí yik꜇ yiú꜄ ꜁yan ꜀pong-cho꜅ ꜀t'o ꜃k'öü; ꜃yau peng꜅† ke꜄ ꜁yan ꜁shí-꜁shí ꜀tò yiú꜄ ꜁yí-꜀shang ꜀pong-cho꜅.

Blind always also want people to-help to-lead them; have sickness people always also want doctor to-help.

꜃Ngo-téí꜅ ꜂haí ꜀ni ko꜄ shaí꜄-káí꜄ ꜀chung ꜂hò ꜃ts'z saí꜄ ꜂siú ke꜄ nün꜅ ꜂tsai; ꜂hò ꜃ts'z ꜁máng ꜁yan; ꜂hò ꜃ts'z peng꜅† ꜁yan: ꜃ngo-téí꜅ ꜂hò ꜃ts'z saí꜄-꜁man-꜂tsai—yiú꜄ yat꜆ ko꜄ ꜂pò-yau꜅ ꜃ngo-téí꜅; ꜂hò ꜃ts'z ꜁máng ꜁yan—yiú꜄ yat꜆ ko꜄ ꜀t'o ꜃ngo-téí꜅; ꜂hò ꜃ts'z peng꜅† ꜁yan—yiú꜄ yat꜆ ko꜄ ꜀hon-꜂shau ꜃ngo-téí꜅. Mat꜆ ꜂shuí* ꜃yau ꜁nang ꜂kòm ꜀pong-cho꜅ ꜂ngo-téí꜅ ꜀ni? ꜃Yau ꜀ti sz꜅ fú꜅-꜃mò ꜃wúi ꜀pong-cho꜅; ꜃yau ꜀ti sz꜅ ꜀sín-꜀sháng ꜁p'ang-꜃yau ꜃wúi ꜀pong-cho꜅; tán꜅ ꜁m haí꜅ yöng꜅-yöng꜅ sz꜅ ꜃wúi ꜀pong-cho꜅.

We in this [*C.*] world midst very like tiny small tender children; very like blind men; very like sick people: we very like children—want one [*C.*] protect us; very like blind men—want one [*C.*] to-lead us; very like sick men—want one [*C.*] watch over us. Who has power so to-help us, eh? 53. There-are some matters father mother can help; some matters teacher (and) friends can help; but not is every-kind-of matters can help.

Pat꜆ ꜁nang ꜁shöng-꜁shí ꜀t'ung-꜁mái ꜃ngo-téí꜅. Wák꜇ ꜀t'ung-꜁mái ꜃ngo-téí꜅, yik꜇ pat꜆ ꜁nang ꜁shöng-꜁shí ꜀pong-cho꜅. ꜃K'öü tò꜄ pún꜄ ye꜅ fan꜄ ꜁nam, ꜂tím ꜁nang ꜀pong-cho꜅ ꜃ngo-téí꜅ ꜀ni? Wák꜇-꜂che ꜃ngo-téí꜅ ꜁léí-꜀hoí ꜃k'öü ꜂hò ꜃yün, yau꜅ ꜂tím ꜀pong-cho꜅ ꜃ngo-téí꜅ ꜀ni? Tán꜅ ꜃ngo-téí꜅ yiú꜄ yat꜆ ꜂waí* ꜃wúi ꜁shöng-꜁shí ꜀pong-cho꜅, ꜂kòm tsau꜅ ꜂ko ko꜄ ꜀sam pít꜆ yiú꜄ ꜁shí-꜁shí ꜂haí shü꜄, ꜃ngán ꜂tsung ꜁m ꜀fan, ꜂shau ꜂tsung ꜁m kwúi꜅. ꜃Yau ꜂kòm ke꜄ ꜃mò ꜀ni? ꜃Yau lok꜀. ꜁Shan tsik꜆ haí꜅ ꜃ngo-téí꜅ ke꜄ Kau꜄-꜂chü, ꜀ngám-꜀ngám haí꜅ ꜂kòm ꜂yöng* ke꜄.

Not able always with us. If with us, also not able always to-help. They arrived midnight sleep sound, how able to-help us, eh? 53. If we are-separated-from them very far, further how help us, eh? 53. But we need one [*C.*] always to-help, so then that [*C.*] heart must-needs always at the-place, eye entirely not sleep, hands entirely not tired. Is-there such not, eh? 53. There-is, 32. God just is our Saviour exactly is so fashion.

He is present with us at night the same as during the day. Whether at home or abroad, it is all the same: his eye does not sleep.

佢夜晚同埋我哋係好似日頭一樣、我哋出外好似喺屋趾一樣、佢嘅眼唔瞓。

His arm is always strong. There is no place where he is not. In the Psalms, it is said, 'God is our refuge and strength; a very present help in trouble.' David also said, 'The Lord is the strength of my life; of whom shall I be afraid?'

佢手時時有力、無地不在、聖書詩篇有話、我哋當患難時、神極力嚟帮助、大闢都話、神係帮助我、我使慌乜野呢。

Long ago David kept his flock of sheep; and a lion and a bear tried to get his sheep; but David was not afraid, because God helped him to kill those two fierce beasts. He was not even afraid of Goliath the Philistine, though he was a giant and a fierce man of war, because God helped him and caused him to vanquish Goliath. Everyone in this world, whoever he is, requires God to help him.

昔日大闢牧羊羣、有一隻獅、一隻熊、想捉佢嘅羊、但大闢唔怕、因爲神帮助佢打死個兩隻惡獸、佢都唔怕非利士人烏利亞高大勇猛、因爲神帮助、令佢打贏烏利亞、世界中所有嘅人、一切要神帮助。

The Gentiles have many gods. They think one god attends to one place, and cannot help the people belonging to another place; but this is not wise, it is foolish.

異邦人有好多神、佢估一位神打理一笪地方、唔帮助得第二處嘅人、但呢啲唔係聰明嘅、係愚蠢啫。

Truly the gods of the Gentiles, no matter of what place, are not able to help their suppliants. No man, who ever he may be, is able to help us.

真講異邦人嘅神、唔論邊笪、不能帮助所求佢嘅、唔論乜人都唔帮助得。

K'öü ye-mán t'ung-mái ngo-téí haí hò ts'z yat-t'au* yat yöng. Ngo-téí ch'ut ngoí hò ts'z haí uk-k'éí-yat yöng: k'öü-ke ngán m fan.

He at-night with us is very like day one fashion. We go outside very like at home one fashion: his eyes not sleep.

K'öü shau shí-shí yau lik. Mò téí pat tsoí. Shing-shü Shí-p'ín yau wá, 'Ngo-téí tong wán-nán shí, Shan kik lik laí pong-cho.' Táí-p'ek† tò wá, 'Shan haí pong-cho ngo, ngo shaí fong mat-ye ni?'

His arms always have strength. No spot not is. Holy Book, Psalms, does say, 'We meet-with distress (and) difficulty time, God extreme, strength come assist.' David also said, 'God does help me, I need fear what thing, eh? 53.'

Sik-yat Táí-p'ek† múk yöng kw'an; yau yat chek sz, yat chek hung söng chuk k'öü-ke yöng; tán Táí-p'ek† m p'á, yan-waí Shan pong-cho k'öü tá-sz ko löng chek ok shau. K'öü tò m p'á Féí-léí-sz yan, Wú-léí-á, kò táí yung máng, yan-waí Shan pong-cho, ling k'öü tá-yeng† Wú-léí-á. Shaí-káí chung sho yau ke yan, yat-ts'ít yíú Shan pong-cho.

Former day David shepherded sheep flock; there was one [C.] lion, one [C.] bear wished to-catch his sheep; but David not fear, because God helped him to-strike to-death the two [C.] fierce animals. He also not fear Philistine man, Goliath, that great brave fierce, because God helped (him), caused him to-beat Goliath. World's midst whatsoever there-are of men, the-whole-of-them need God to help.

Yí-pong yan yau hò to shan. K'öü kwú yat waí* shan tà-léí yat tát téí-fong, m pong-cho tak taí yí shü-ke yan; tán ni-ti m haí ts'ung-ming-ke, haí yü-ch'un che.

The Gentiles men have very many gods. They think one [C.] god attends-to one spot-of ground, not help able another place's people; but this not is clever, is stupid only, 7.

Chan kong Yí-pong yan-ke shan, m lun pín tát, pat nang pong-cho sho k'au k'öü ke. M lun mat yan*, tò m pong-cho tak.

Truly speaking Gentile people's gods, not matter what spot, not able to-assist whoever begs them. Not matter what men, also not assist able.

We need a God, who can help us at all times and every where, whether here or there; and there is only one God like that.—'*The King's Highway.*'

我哋要一位神、時時週圍都帮助我哋、或喺呢處、或喺個處、都帮助、噉樣嘅神獨有一位啫。

LESSON, XIX.

A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of thy substance that falleth to me.'

有一個人、有兩個仔、個細仔對父親話、亞爸、摵我所應得嘅家業分過我喇。

And he divided unto them his living.

個父親就同兩個仔分開家業。

And not many days after, the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

冇幾多日、個細仔聚埋所有嘅野、去好遠地方遊耍、喺個處好放蕩、花散佢嘅家業。

And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

佢一啲都散清之時、個處地方有大饑荒、佢就冇得使。

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

噉就去投靠個處地方一個人、個人打發佢去佢嘅田餵豬。

And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

佢想摵豬所食嘅豆殼野嚟充饑、都冇人俾佢食。

ᶜ̱Ngo-téiᵓ̱ yíúᵓ yat꜄ ᶜwaí* ꜀̱Shan, ꜀̱shí-꜀̱shí ꜀chau-꜀waí ꜀tò ꜀pong-choᵓ̱ ᶜ̱ngo-téiᵓ̱, wák꜄̱ ᶜhaí ꜀ní shüᵓ, wák꜄̱ ᶜhaí koᵓ shüᵓ, ꜀tò ꜀pong-choᵓ̱; ᶜkòm ᶜyöng* keᵓ ꜀̱Shan tuk꜄̱ ᶜ̱yau yat꜄ ᶜwaí* che꜄.

We want a [*C.*] God always all-round, also help us. Perhaps in this place, perhaps in that place, also help; so fashion's God only have one [*C.*] only, 7.

LESSON, XIX.

ᶜ̱Yau yat꜄ koᵓ ꜀̱yan ᶜ̱yau ᶜ̱löng koᵓ ᶜtsaí. Koᵓ saíᵓ ᶜtsaí tuíᵓ fúᵓ̱-꜀ts'an wáᵓ̱, 'Áᵓ-꜀pá, ᶜ̱k'áí ᶜ̱ngo ᶜsho ꜀̱ying tak꜄ keᵓ ꜀ká-yíp꜄̱ ꜀fan kwoᵓ ᶜ̱ngo ꜀lá.'

There-was a [*C.*] man (who) had two [*C.*] sons. The small son to father said, 'Father, take I what ought to-obtain family property, divide to me, 21.'

Koᵓ fúᵓ̱-꜀ts'an tsauᵓ̱ ꜀̱t'ung ᶜ̱löng koᵓ ᶜtsaí ꜀fan-꜀hoí ꜀ká-yíp꜄̱.

The father then for two [*C.*] sons divided family property.

ᶜ̱Mò ᶜkéí ꜀tò yat꜄̱, koᵓ saíᵓ ᶜtsaí tsuíᵓ̱-꜀̱máí ᶜsho ᶜ̱yau keᵓ ᶜ̱ye, höüᵓ ᶜhò ᶜ̱yün téíᵓ̱-꜀fong ꜀̱yau-ᶜshá; ᶜhaí koᵓ shüᵓ ᶜhò fongᵓ-tongᵓ̱, ꜀fá-ᶜsán ᶜ̱k'öü-keᵓ ꜀ká-yíp꜄̱.

Not very many days, the young son gathered together whatever had things, went very far place strolling; at that place very dissolute (and) squandered his family property.

ᶜ̱K'öü yat꜄ ꜀ti ꜀tò ᶜsán ꜀ts'ing ꜀chí ꜀̱shí, koᵓ shüᵓ téíᵓ̱-꜀fong ᶜ̱yau táíᵓ̱ ꜀kéí-꜀fong; ᶜ̱k'öü tsauᵓ̱ ᶜ̱mò tak꜄ ᶜshaí.

He one atom even dissipated completely time, that spot-of place have great famine, he then not obtain (anything) to-spend.

ᶜKòm tsauᵓ̱ höüᵓ ꜀̱t'au-k'áuᵓ koᵓ shüᵓ téíᵓ̱-꜀fong yat꜄ koᵓ ꜀̱yan; koᵓ ꜀̱yan ᶜtá-fátₒ ᶜ̱k'öü höüᵓ ᶜ̱k'öü-keᵓ ꜀̱t'ín waíᵓ ₒchü.

So then went (and) threw himself (*or* depended on) that spot-of place one [*C.*] man; the man sent him to-go-to his fields, to feed the pigs.

ᶜ̱K'öü ᶜsöng ᶜ̱k'áí ꜀chü ᶜsho shik꜄̱ keᵓ tauᵓ̱ hokₒ ꜀̱laí ꜀ch'ung ꜀kéí: ꜀tò ᶜ̱mò ꜀̱yan ᶜpéí ᶜ̱ye ᶜ̱k'öü shik꜄̱.

He wished to-take the-pigs what eat beans husks in-order-to appease (his) hunger: also no man gave things to-him to-eat.

But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son; make me as one of thy hired servants." '

個陣時佢醒悟起嚟話、我父親咁多工人、佢糧食都有剩、但我喺呢處餓到要死咯。我將起身、去到我父親處、對佢話、亞爸、我得罪天、又得罪你。從今以後、唔敢當做你嘅仔、俾我做你一個工人罷喇。

And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

噉就起身、歸到佢父親處、重離好遠、佢父親睇見、就可憐佢、走前去抱住佢頸、共佢親嘴。

And the son said unto him, 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.'

個仔就對佢話、亞爸、我得罪天、又得罪你、從今以後唔敢當叫做你嘅仔咯。

But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' 'And they began to be merry.'

佢父親對個啲僕話、即刻攞至好嘅長衫俾佢着、攞戒指戴落佢手指、攞鞋着落佢脚。拉個隻肥牛仔去劏、等我哋快樂嚟食。因爲我呢個仔、死嘵又翻生、失嘵又得翻嚟。噉就佢哋起首快樂。

Ko꜂ chan꜆ ꜄shí ꜅k'öü ꜁sing-ng꜆-꜁héí-꜄laí wá꜆, '꜅Ngo fú꜆-꜀ts'an kòm꜂ ꜀tò ꜀kung-꜄yan, ꜅k'öü ꜀löng-shik꜇ ꜀tò ꜅yau shing꜆; tán꜆ ꜅ngo ꜁haí ꜀ni shü꜂ ngo꜆ ꜀tò yiú꜂ ꜁sz lok˳. ꜅Ngo ꜀tsöng ꜁héí-꜀shan, höü꜂ tò꜂ ꜅ngo fú꜆-꜀ts'an shü꜂, töü꜂ ꜅k'öü wá꜆, "꜀Á-꜀pá, ꜅ngo tak꜃ tsuí꜆ ꜀t'ín, yau꜆ tak꜃ tsuí꜆ ꜅néí. ꜄Ts'ung ꜀kam ꜅yí hau꜆, ꜄m ꜁kòm ꜀tong tsò꜆ ꜅néí-ke꜂ ꜁tsai; ꜁péí ꜅ngo tsò꜆ ꜅néí yat꜃ ko꜂ ꜀kung-꜄yan ꜁pá* ꜀lá." '

That period-of time he aroused (and) said, 'My father so many work people, their food also have remainder, but I at this place starve also must die, 32. I will arise, go to my father's place, to him say, "Father, I have sinned (against) heaven, further have sinned (against) you. From now and in-future, cannot presume to-be your son; let me be you one [*C.*] workman, and-be-done-with-it, 21." '

꜁Kòm tsau꜆ ꜁héí-꜀shan, ꜀kwaí tò꜂ ꜅k'öü fú꜆-꜀ts'an shü꜂. Chung꜆ léí꜆ ꜁hò ꜅yün, ꜅k'öü fú꜆-꜀ts'an ꜁t'áí-kín꜂, tsau꜆ ꜁ho-꜄lín ꜅k'öü, ꜁tsau ꜄ts'ín höü꜂, ꜅p'ò-chü꜆ ꜅k'öü ꜁keng†, kung꜆ ꜅k'öü ꜀ts'an-꜁tsuí.

So then (he) arose, homed to his father's place. Still separated very far, his father saw, then pitied him, ran forward going, embraced his neck, with him kissed.

Ko꜂ ꜁tsaí tsau꜆ tuí꜂ ꜅k'öü wá꜆, 'Á꜂-꜀pá, ꜅ngo tak꜃-tsuí꜆ ꜀t'ín, yau꜆ tak꜃ tsuí꜆ ꜅néí: ꜄ts'ung ꜀kam ꜅yí hau꜆ ꜄m-꜁kòm-꜀tong kíú꜂ tsò꜆ ꜅néí-ke꜂ ꜁tsaí lok˳.

The son then to him said, 'Father, I have-sinned-against heaven, further have-sinned-against you: from now and in-future not presume to-be-called to-be your son, 32.'

꜅K'öü fú꜆-꜀ts'an töü꜂ ko꜂-꜀ti puk꜇ wá꜆, 'Tsik꜃-hak꜃ ꜁lo chí꜂ ꜁hò ke꜂ ꜄ch'öng ꜀shám ꜁péí ꜅k'öü chök˳, ꜁lo káí꜂-꜁chí táí꜂ lok꜇ ꜅k'öü ꜁shau-꜁chí, ꜁lo ꜄háí chök˳ lok꜇ ꜅k'öü kök˳. ꜀Laí ko꜂ chek˳ ꜀féí ꜄ngau-꜁tsaí höü꜂ ꜀t'ong, ꜁tang ꜅ngo-téí꜆ fáí꜂-lok꜇ ꜄laí shik꜇. ꜀Yan-waí꜆ ꜅ngo ꜀ni ko꜂ ꜁tsaí ꜁sz-꜀híú; yau꜆ ꜀fán-꜀sháng; shat꜃-꜀híú, yau꜆ tak꜃ ꜀fán ká꜂.' '꜁Kòm tsáu꜆ ꜅k'öü-téí꜆ ꜁héí-꜁shau fáí꜂-lok꜇.'

His father to the servants said, 'Immediately bring the best long robe, give to-him to-wear, bring finger-ring put down-on his finger, bring shoes put down-on his feet. Seize that [*C.*] fat calf, go-to slaughter, so-that we may-be-joyful coming to-eat: because my this [*C.*] son dead already, further restored-to life; lost already, again, obtained back, 14.' 'So then they began to-be-joyful.'

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing, and he called to one of the servants, and enquired what these things might be.

但佢個大仔、喺田處、及至翻嚟、將近到屋、聽聞作樂跳舞嘅聲、就呌一個後生嚟問吓、係乜野事幹呢。

And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him, safe and sound.'

個後生對佢話、你細佬翻嚟、你父親因爲得翻佢、冇病痛、所以劏嘵個隻肥牛仔。

But he was angry, and would not go in: and his father came out, and intreated him.

個大仔就惱起嚟、唔肯入去、佢父親出嚟勸佢。

But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.'

佢就答個父親話、我服事你咁多年、總冇背逆你嘅吩咐、你都未曾俾一隻羊仔過我、等我共朋友同埋快樂。惟係你呢個仔、同妓婦吞嗺你嘅家業、佢一到、你就爲佢劏個隻肥牛仔喇咩。

And he said unto him, 'Son, thou art ever with me, and all that is mine is thine: but it was meet to make merry and be glad: for this thy brother was dead and is alive again; and was lost, and is found.'—'*Luke 15: 11-32.*'

個父親對佢話、我嘅仔呀、你時時同埋我、我所有嘅野、一啲都係你嘅哩。但你呢個細佬、死嘵又復生、失嘵又搵翻嘅、故此我哋應該歡喜快樂嚹。

Tán k'öü ko tái tsai hai t'ín shü: k'ap chí fán lai, tsöng-kan tò uk, t'eng†-man tsok-ngok t'íú-mò-ke sheng†, tsau kiú yat ko hau-sháng lai man há. 'Hai mat ye sz-kon ni?'

Ko hau-sháng töü k'öü wá, 'Néi sai-lò fán-lai; néi fú-ts'an yan-wai tak fán k'öü, mò peng†-t'ung, sho-yí t'ong-hiú ko chek féi ngau-tsai.'

Ko tái tsai tsau nò héi lai, m hang yap höü: k'öü fú-ts'an ch'ut lai hün k'öü.

K'öü tsau táp ko fú-ts'an wá, 'Ngo fuk-sz néi kòm to nín, tsung-mò puí-yik néi-ke fan-fú: néi tò méi-ts'ang péi yat chek yöng-tsai kwo ngo, tang ngo kung p'ang-yau t'ung-mái fái-lok: wai hai néi ni ko tsai, t'ung kéi-fú t'an sai ke ká-yip, k'öü yat tò, néi tsau wai k'öü t'ong ko chek féi ngau-tsai le me?'

Ko fú-ts'an tuí k'öü wá, 'Ngo-ke tsai á, néi shí-shí t'ung-mái ngo, ngo sho yau ke ye, yat-ti tò hai néi-ke le: tán néi ni ko sai-lò sz-hiú yau fuk-sháng; shat-hiú, yau wan-fán ke: kwú-ts'z ngo-téi ying-koi fún-héi fái-lok lá.'

But his that big son at field place: and until back came nearly to house, heard playing (and) music, dancing's sound. Then called one [C.] servant to come, asked a-bit, 'Is what thing business, eh? 53.'

The 'boy' to him said, 'Your young brother back come; your father because obtain back him no illness (or) pain, therefore killed that [C.] fat calf.'

The big son then anger arose came, not willing enter go: his father out came, remonstrated-with-him.

He then answered the father, saying, 'I have-served you so many years not at all rebelled-against your orders: you also not yet give one [C.] kid (*or* young sheep) to me, so-that I with friends together rejoice: but it-is your [C.] son with harlots swallowed all your family property, he once arrived, you then, on-account-of him, slaughter the [C.] fat calf, (do you), eh? 26, 39.

The father to him said, 'My son, 2, you always together-with me, I whatever have of things, even-to-the least, also are yours, 24: but your this [C.] young brother dead again come to life; lost again found back: therefore we ought to-be-pleased joyful, 22.'

LESSON, XX.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He guideth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of my enemies.

Thou hast anointed my head with oil; my cup running over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—*Twenty-third Psalm.*

耶和華係我之牧人。我必不致缺乏。

使我瞓在芳草之地。帶我歇在靜水之邊。

令我靈魂復蘇、為佢之名。引我直行義路。

我雖經過陰翳險死之谷、亦唔怕受害、因為你常在我側邊。你之棍、你之杖、必安慰我。

在我敵人之前、為我預備筵席。

你也曾用油搽我頭、斟滿我隻杯。

我在世咁耐、必有恩典憐恤跟隨我。要永遠住在耶和華殿裏。

LESSON, XX.

꜁Ye-꜁wò-꜁wá hai꜅ ꜃ngo ꜀chí muk꜇-꜁yan; ꜃ngo pit꜆ pat꜆ chí꜄ k'üt˳-fat꜇.

꜂Shai ꜃ngo fan꜄ tsoi꜅ ꜀fong-꜂ts'o ꜀chí-téi꜅: tái꜄ ꜃ngo hít꜆ tsoi꜅ tsing꜅ ꜂shui ꜀chí ꜀pín.

Ling꜅ ꜃ngo ꜀ling-꜁wan fuk꜆-꜁sò: wai꜅ ꜃k'öü-꜀chí ꜂meng*, ꜃yan ꜃ngo chik꜇ ꜁háng yi꜅-lò꜅.

꜃Ngo ꜀sui ꜀king-kwo꜄ ꜀Yam-ai꜄ ꜂Hím-꜂sz ꜀chí Kuk꜆, yik꜇ ꜁m p'á shau꜅ hoi꜅; ꜁yan-wai꜅ ꜃néi ꜁shöng tsoi꜅ ꜃ngo chak꜆-˳pín: ꜃Néi-꜀chí kwan꜄, ꜃néi-꜀chí chöng꜅, pit꜆ ꜀on-wai꜄ ꜃ngo.

Tsoi꜅ ꜃ngo tik꜇-꜁yan ꜀chí ꜁ts'in, wai꜅ ꜃ngo yü꜅-péi꜅ ꜁yín-tsik꜇.

꜃Néi ꜃yá-꜁ts'ang yung꜅ ꜁yau ꜁chá ꜃ngo ꜁t'au; ꜀cham ꜃mún ꜃ngo chek꜆ ꜀púi.

꜃Ngo tsoi꜅ shai꜄ ꜂kòm noi꜅, pit꜆ ꜃yau ꜀yan-꜂tín ꜁lín-sut꜆ ꜀kan-꜁ts'ui ꜃ngo: yiú꜄ ꜃wing-꜃yün chü꜅ tsoi꜅ ꜁Ye-꜁wò-꜁wá tín꜅-꜃lui.

Jehovah is my shepherd; I certainly not arrive-at want.

Makes me lie-down in fresh grass's ground: leads me to-stop in still water's side.

Causes my soul to-revive: on-account-of his name, guides me straight to-walk righteousness road.

I although pass through Infernal Shade (and) Danger of Death's Valley, also not fear suffer injury; because You constantly at my side. Your rod, Your staff certainly comfort me.

In my enemy's presence, for me prepare feast.

You already use oil anoint my head; pour full my [C.] cup.

I in world so long must have favour, pity follow me: must eternally live in Jehovah's temple within.

LESSON, XXI.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth do change, and though the mountains be moved in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

神係我哋避難之所、與及我哋之力量。當患難時、極力嚟帮助。所以地雖移動。山雖離位倒在海心。我亦唔慌、任從波浪大聲湧起。湧到山都搖動。

There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved: God shall help her, and that right early.

有一條河、佢分支流出嚟、令神之邑歡喜、即係至上者所居之聖地。神住在其中、呢個邑是必唔郁動、天一光、神必嚟帮助佢。

The nations raged, the kingdoms were moved: he uttered his voice, the earth melted.

列邦發怒、列國搖動、主一發聲、地就消鎔。

The Lord of hosts is with us; the God of Jacob is our refuge.

萬軍之主耶和華同我哋、雅各之神、係我之堅城。

Come behold the works of the Lord. What desolations he hath made in the earth.

你哋嚟睇吓耶和華所行之事。睇佢點樣降災世間。

LESSON, XXI.

꜁Shan hai꜅ ꜃ngo-téi꜅ péi꜅-꜁nán ꜀chí ꜂sho, ꜃yü-k'ap꜇ ꜃ngo-téi꜅ ꜀chí lik꜇-löng꜅, ꜀tong wán꜅-꜁nán ꜁shí, kik꜅ lik꜇ ꜁lai ꜀pong-cho꜅. ꜂Sho-꜃yí téi꜅ ꜀suí ꜁yí-tung꜅, ꜀shán ꜀suí ꜁léi ꜃wai*, ꜂tò ꜂tsoí ꜂hoí ꜀sam, ꜃ngo yik꜇ ꜁m ꜀fong; yam꜅-꜁ts'ung ꜀po-long꜅ tái꜅ ꜀sheng† ꜂yung-꜂héi, ꜂yung tò꜄ ꜀shán ꜀tò ꜁yíú-tung꜅.

God is our refuge (péi꜅-꜀chí-꜂sho) from-difficulties (and) our strength, while-in distress (and) difficulty time, utmost strength (He) comes to-help (us). Therefore earth although removed, mountains although separated-from (their) place, throw into sea heart, we also not fear; allow the waves (with a) great sound rush up, rush till the-mountains even shake.

꜃Yau yat꜆ ꜁t'iú ꜁ho, ꜃k'öü ꜀fan ꜁chí ꜁lau ch'ut꜆ ꜁lai, ling꜅ ꜁Shan ꜀chí yap꜆ ꜀fún-꜂héi, tsik꜆ hai꜅ Chí꜄-shöng꜅-꜂che ꜂sho ꜀köü ꜀chí shing꜄ téi꜅. ꜁Shan chü꜅ tsoí꜅ ꜁k'éi ꜀chung. ꜀Ni-ko꜄ yap꜆ shí꜅-pít꜆ ꜁m yuk꜆-tung꜅: ꜀t'in yat꜆ ꜀kwong, ꜁Shan pít꜆ ꜁lai ꜀pong-cho꜅ ꜃k'öü.

There-is a [*C.*] river, its divided streams flow out come, cause God's city to-be-pleased, just is Most High what live holy ground. God lives in its midst. This city certainly not move: heaven first light, God certainly come help her.

Lit꜇ ꜀pong fát˳-nò꜅, lít꜇ kwok˳ ꜁yíú-tung꜅: ꜂Chü yat꜆ fát˳ ꜀sheng†, téi꜅ tsau꜅ ꜀síú-꜁yung.

The-different nations got angry, the-different kingdoms moved: Lord as-soon-as uttered sound, earth then melted.

Màn꜅ ꜀kwan ꜀chí ꜂Chü, ꜁Ye-꜁wò-꜁wá, ꜁t'ung ꜃ngo-téi꜅; ꜃Ngá-kok˳ ꜀chí ꜁Shan, hai꜅ ꜃ngo ꜀chí ꜀kín ꜁sheng†.

Myriad sovereigns' Lord, Jehovah, with us; Jacob's God is our firm city.

꜃Néi-téi꜅ ꜁lai ꜂t'ai ꜃há ꜁Ye-꜁wò-꜁wá ꜂sho ꜁háng ꜀chí sz꜅. ꜂T'ai ꜃k'öü ꜂tím ꜃yong* kong꜄ ꜀tsoi shai꜄-꜀kán.

You come look a-bit Jehovah what do's things. See He how fashion send-down calamities (on) earth.

He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariots in the fire.

佢令全地停息爭戰，將弓拗折，將鎗整斷，搣火燒嗰啲車。

Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

對世人話，你哋須當安靜，要知我係神，列邦之人，必尊崇我，我必受天下所尊崇。

The Lord of hosts is with us; the God of Jacob is our refuge.—*Forty-sixth Psalm.*

萬軍之主耶和華同我哋，雅各之神，係我之堅城。

LESSON, XXII.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

故此但凡心在基督耶穌，唔係從情欲，惟從聖神嘅，就唔定罪，因爲倚賴基督耶穌，受聖神得生嘅法，就脫甩陷罪致死嘅法。

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

律法因爲情欲，故此無力滅罪，惟上帝打發自己之子，好似罪人噉嘅形狀，嚟贖人罪，消滅人身嘅罪，致令我哋唔從情欲，獨從聖神，成全律法嘅義。

K'öü ling ts'ün téi t'ing-sik cháng chín; tsöng kung áu-chít, tsöng ts'öng ching-t'ün; k'ái fo shíú sáí ti ch'e.

He causes the-whole earth to-cease-from wars; take bow break-into-pieces, take spear make broken; take fire burn all the chariots.

Töü shaí yan wá, 'Néi-téi suí tong on-tsing, yíú chí ngo haí Shan: lít pong chí yan, pít tsün-shung ngo, ngo pít shau t'ín há sho tsün-shung.'

To world's people say, 'You even ought to-be-still, must know I am God: the several-countries' people must exalt me, I must receive heaven's under whatever exaltation.'

Mán kwan chí Chü, Ye-wò-wá, t'ung ngo-téi; Ngá-kok chí Shan, haí ngo chí kín sheng†.

Myriad armies' Lord, Jehovah, with us; Jacob's God is our firm city.

LESSON, XXII.

Kwú-t'sz tán-fán sam tsoí Kéi-tuk Ye-sò, m haí ts'ung ts'ing-yuk, wai ts'ung Shing Shan ke, tsau m ting-tsuí. Yan-waí yí-lái Kéi-tuk Ye-sò, shau Shing Shan tak sháng ke fát, tsau t'üt lat hám tsuí chí sz ke fát.

Therefore whosoever heart (is) in Christ Jesus, not is follow lusts, but follow (the) Holy Ghost, then not condemned. Because relying-on Christ Jesus, receive Holy Spirit obtain life's law, then take off fall-into sin until death's law.

Lut-fát yan-waí ts'ing-yuk, kwú-t'sz mò lik mít tsuí, waí Shöng-taí tá-fát tsz-kéi chí tsz, hò t'sz tsuí yan kòm ke ying-chong, laí shuk yan tsuí, síú mít yan shan ke tsuí; chí ling ngo-téi m ts'ung ts'ing-yuk, tuk ts'ung Shing Shan, shing-ts'ün lut-fát ke yí.

(The) law on-account-of lust, therefore no strength to-destroy sin, but (the) Supreme Ruler sent his own son, very like sinful man so likeness, in-order-to redeem men's sins, destroy man body's sin; in-order-to cause us not to-follow lust, only to-follow (the) Holy Spirit, to-perfect the laws' righteousness.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness.—'*Romans, VIII: 1—10.*'

因爲從情欲嘅、體貼情欲嘅事情、從聖神嘅、體貼聖神嘅事情、體貼情欲嘅人、是必死、體貼聖神嘅人、是必生、而且平安。體貼情欲嘅心、係共上帝做仇敵、因唔服上帝嘅法、亦不能服得。所以從情欲嘅人、不能得上帝歡喜。設使上帝嘅神、住在你心內、你就唔從情欲、必從聖神、但凡冇基督聖神嘅、唔係屬基督嘅咯。設使基督在你心、嗰個肉身雖因罪而死、靈魂必因義而生。

LESSON, XXIII.

We praise Thee, O God: we acknowledge Thee to be the Lord.

我哋讚美主、認爲萬有之主。

All the earth doth worship Thee: the Father everlasting.

主爲無始無終之父、通天下人無不敬拜。

꜀Yan-wai꜅ ꜁ts'ung ꜁ts'ing-yuk꜇ ke꜄, ꜂t'ai-t'ip˳ ꜁ts'ing-yuk꜇ ke꜄ sz꜄-꜁ts'ing; ꜁ts'ung Shing꜄ ꜁Shan ke꜄, ꜂t'ai-t'ip˳ Shing꜄ ꜁Shan ke꜄ sz꜅-꜁ts'ing. ꜂T'ai-t'ip˳ ꜁ts'ing-yuk꜇ ke꜄ ꜁yan, shí꜅ pít꜆ ꜂sz; ꜂t'ai-t'ip˳ Shing꜄ ꜁Shan ke꜄ ꜁yan, shí꜅ pít꜆ ꜀sháng, ꜁yí-꜂ch'e ꜁ping-꜀on: ꜂t'ai-t'ip˳ ꜁ts'ing-yuk꜇ ke꜄ ꜀sam hai꜅ kung꜅ Shöng꜅-tai꜄ tsò꜅ ꜁ch'au-tik꜇; ꜁yan ꜁m fuk꜇ Shöng꜅-tai꜄ ke꜄ fát˳, yik꜇ pat꜆ ꜁nang fuk꜇ tak꜆: ꜂sho-꜃yí ꜁ts'ung ꜁ts'ing-yuk꜇ ke꜄ ꜁yan pat꜆ ꜁nang tak꜆ Shöng꜅-tai꜄ ꜀fún-꜂héi. Ch'it˳-꜂sz Shöng꜅-tai꜄ ke꜄ ꜁Shan chü꜅ tsoi꜅ ꜃néi ꜀sam noi꜅, ꜃néi tsau꜅ ꜁m ꜁ts'ung ꜁ts'ing-yuk꜇, pít꜆ ꜁ts'ung Shing꜄-꜁Shan. Tán꜅-꜁fán ꜃mò ꜀Kéi-tuk꜆ Shing꜄-꜁Shan ke꜄, ꜁m hai꜅ shuk꜇ ꜀Kéi-tuk꜆ ke꜄ lok˳. Ch'it˳-꜂sz ꜀Kéi-tuk꜆ tsoi꜅ ꜃néi ꜀sam, ꜂kòm ko꜄ yuk꜇ ꜀shan ꜀sui ꜁yan tsui꜅ ꜃yí ꜂sz; ꜁ling-꜁wan pít꜆ ꜁yan yí꜅ ꜃yí ꜀sháng.

Because follow lusts, patronise lust's incidents; follow Holy Spirit's, favour Holy Spirit's matters. Favour lusts' men, must certainly die; favour Holy Spirit's men, must certainly live, moreover peace: favour lust's heart is with Supreme Ruler being enemy; because not submissive Supreme Ruler's law also not able to-be-subject able: therefore follow lust's men not able to-obtain Supreme Ruler pleased. If Supreme Ruler's Spirit live in your heart within, you then not follow lusts, must follow Holy Spirit. Whosoever has-not Christ's Holy Spirit, not is belong-to Christ, 32. Supposing-that Christ in your heart, so that flesh body although on-account-of sin to die; (the) soul must on-account-of righteousness to live.

LESSON, XXIII.

꜃Ngo-téi꜅ tsán꜄-꜃méi ꜂Chü: ying꜅ wai꜅ mán꜅ ꜃yau chí꜄ ꜂Chü.

We praise the-Lord: acknowledge to-be myriad havings Lord (*i.e.* the Lord of all that there-is).

꜂Chü wai꜅ ꜁mò ꜂ch'í ꜁mò ꜀chung ꜀chí Fú꜅: ꜀t'ung ꜀t'ín-há꜅ ꜁yan ꜁mò pat꜆ king꜄ pái꜄.

The Lord is no beginning no ending's Father: throughout heaven's under people not (who do) not reverently worship.

To Thee all angels cry aloud: the heavens and all the powers therein.	天共天使、同天上有權能之人者、高聲讚美主。
To Thee cherubin and seraphin continually do cry, 'Holy, holy, holy, Lord God of Sabaoth;	基路冰同西拉冰、時時大聲稱讚主話、聖哉、聖哉、聖哉、天地萬物之主。
Heaven and earth are full of the majesty of thy glory.'	主之榮耀威嚴、充滿天地。
The glorious company of the apostles praise Thee.	所有榮耀嘅使徒、都讚美主。
The goodly fellowship of the prophets praise Thee.	衆聖先知、都讚美主。
The noble army of martyrs praise Thee.	所有捨命爲道之人、都讚美主。
The holy Church throughout all the world doth acknowledge Thee.	通天下聖教會、都尊奉主。
The Father of an infinite majesty; Thine honourable, true, and only Son;	極大威嚴啲聖父、你嘅至尊至眞獨一之聖子。
Also the Holy Ghost: the Comforter.	並安慰人心之聖靈。
Thou art the King of Glory, O Christ.	我之基督係大有尊榮之王。
Thou art the everlasting Son of the Father.	係聖父無始無終之聖子。
When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.	主呀、當你要拯救世人、你甘心爲童貞女所生。

꜀T'in kung꜅ ꜀t'ín-sz꜄ ꜁t'ung ꜀t'in shöng꜅ ꜃yau ꜁k'ün-꜀nang ꜀chí ꜁yan ꜂che, ꜀kò ꜀sheng† tsán꜄-꜃méi ꜂Chü.	The heavens and angels with heaven above have influence and ability's people high sound praise the Lord.
꜀Kéi-lò꜅-꜀ping ꜁t'ung sai꜄-꜀lái-꜀ping ꜁shí-꜀shí tái꜅ ꜀sheng† ꜀ch'ing-tsán꜄ ꜂Chü, wá꜅ :—'Shing꜄-꜀tsoí, shing꜄-꜀tsoí, shing꜄-꜀tsoí, ꜀t'in téi꜅ mán꜅ mat꜇ ꜀chí ꜂Chü.	Cherubin with Seraphin always loud sound praise (the) Lord, saying :—'Holy, holy, holy, heaven (and) earth myriad things' Lord.
꜂Chü ꜀chí ꜁wing-yiú꜅ ꜀wai-꜁yím ꜀ch'ung-꜃mún ꜀t'ín téi꜅.'	(The) Lord's glory majesty fills-up heaven (and) earth.'
꜂Sho ꜃yau ꜁wing-yiú꜅ ke꜄ sz꜄-꜁t'ò, ꜀tò tsán꜄-꜃méi ꜂Chü.	Whoever there-are glory's apostles, also praise the-Lord.
Chung꜄ shing꜄ ꜀sín-꜀chí, ꜀tò tsán꜄-꜃méi ꜂Chü.	All holy prophets, also praise the-Lord.
꜂Sho ꜃yau ꜂she meng꜅† wai꜅ tò꜅ ꜀chí ꜁yan, ꜀tò tsán꜄-꜃méi ꜂Chü.	Whoever there-are relinquish (their) lives on-account-of the-doctrine's people, also praise the-Lord.
꜀T'ung ꜀t'ín-há꜅ shing꜄ Káu꜄-wúi꜅, ꜀tò ꜀tsün-fung꜅ ꜂Chü.	Throughout heaven's under Holy Church, also honour (and) serve (the) Lord.
Kik꜆ tái꜅ ꜀wai-꜁yím ꜀ti Shing꜄ Fú꜅; ꜃Néi ke꜄ chí꜄ ꜀tsün, ꜀chí-chan꜄, túk꜇ yat꜆ ꜀chí Shing꜄ ꜂Tsz.	Greatest majesty's Holy Father; Your most exalted, most true, only one Holy Son.
Ping꜄ ꜀On-wai꜄ ꜁yan ꜀sam ꜀chí Shing꜄ ꜁Ling.	And comforting men's hearts' Holy Spirit.
꜃Ngo-꜀chí ꜀Kéi-tuk꜆ hai꜅ tái꜅ ꜃yau ꜀tsün-꜁wing ꜀chí ꜁Wong.	Our Christ is great, possessing exalted glory's King.
Hai꜅ Shing꜄ Fú꜅ ꜁mò ꜂ch'í ꜁mò ꜀chung ꜀chí Shing꜄ ꜂Tsz.	Is Holy Father's no beginning no ending Holy Son.
꜂Chü á꜄, ꜀tong ꜃Néi yiú꜄ ꜂ch'ing-kau꜄ shai꜄ ꜁yan, ꜃Néi ꜀kòm ꜀sam wai꜅ ꜁t'ung-꜀ching ꜃nui ꜂sho ꜀sháng.	Lord, 2, when You wished to-rescue world's men, You readily by virgin what born.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.	主呀、你打勝死亡之後、就爲一切信道人開曉天國之門。
Thou sittest at the right hand of God, in the glory of the Father.	主呀、你坐在上主之右邊、享受聖父之榮耀。
We believe that Thou shalt come to be our Judge.	我哋信主、必再降臨審問我哋。
We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.	主呀、你曾用寶血贖救世人、我哋現在求主拯救。
Make them to be numbered with Thy saints in glory everlasting.	使我哋得列在聖徒之中、得享永遠榮耀。
O Lord, save Thy people, and bless thine heritage.	主呀、我哋求主拯救主之百姓、賜福俾主之選民。
Govern them, and lift them up for ever.	求主常常管束我哋、扶助我哋。
Day by day, we magnify Thee;	我哋日日稱主爲尊爲大。
And we worship Thy name, ever world without end.	我哋尊奉主之聖名、永世無盡。
Vonchsafe, O Lord, to keep us this day without sin.	我哋今日求主保佑、使我哋不犯罪。
O Lord, have mercy upon us, have mercy upon us.	求主可憐我哋、可憐我哋。
O Lord, let Thy mercy lighten upon us, as our trust is in Thee.	我哋獨倚賴主、求主可憐我哋。
O Lord, in Thee have I trusted: Let me never be confounded.	我哋獨倚賴主、求主令我永不至於羞愧。

ʿChü áʾ, ˁnéi ʿtá-꜀shing ʿsz möng꜃ ꜀chí hauˀ, tsauˀ waiˀ yat꜂ ts'ít˳ sunʾ-tòˀ-꜁yan ꜀hoí-꜀hiú ꜀t'ín kwok˳ ꜀chí ꜁mún.

ʿChü áʾ, ˁNéi ˁts'o*† tsoíˀ Shöngˀ ʿChü ꜀chí yauˀ pínˀ, ʿhöng-shauˀ Shingʾ Fúˀ ꜀chí ꜁wing-yiúˀ.

ˁNgo-téiˀ sunʾ ʿChü, pít꜂ tsoíʾ kongʾ-꜁lam ʿsham-manˀ ˁngo-téiˀ.

ʿChü áʾ, ˁNéi ꜁ts'ang yungˀ ʿpò hüt˳ shuk꜃ kauʾ shaiʾ ꜁yan, ˁngo-téiˀ yínˀ-tsoíˀ ꜁k'au ʿChü ʿch'ing-kauʾ.

ʿSz ˁngo-téiˀ tak꜂ lít꜃ tsoíˀ shingʾ ꜁t'ò ꜀chí ꜀chung, tak꜂ ʿhöng ˁwing-ˁyün ꜁wing-yiúˀ.

ʿChü áʾ, ˁNgo-téiˀ ꜁k'au ʿChü ʿch'ing-kauʾ ʿChü ꜀chí pák˳-singʾ, t'szʾ fúk꜂ ʿpéi ʿChü ꜀chí ʿsün ꜁man.

꜁K'au ʿChü ꜁shöng-꜁shöng ʿkwún-ch'uk꜂ ˁngo-téiˀ, ꜁fú-choˀ ˁngo-téiˀ.

ˁNgo-téiˀ yat꜃-yat꜃ ꜀ch'ing ʿChü waiˀ ꜀tsün, waiˀ táiˀ;

ˁNgo-téiˀ ꜀tsün-fungˀ ʿChü ꜀chí Shingʾ-ʿmeng*†, ˁwing shaiʾ ꜁mò tsunˀ.

ˁNgo-téiˀ ꜀kam-yat꜃ ꜁k'au ʿChü ʿpò-yauˀ, ʿshai ˁngo-téiˀ pat꜂ fánˀ-tsuíˀ.

꜁K'au ʿChü ʿho-꜁lín ˁngo-téiˀ, ʿho-꜁lín ˁngo-téiˀ.

ˁNgo-téiˀ túk꜃ ˁyí-láiˀ ʿChü, ꜁k'au ʿChü ʿho-꜁lín ˁngo-téiˀ.

ˁNgo-téiˀ túk꜃ ʿyí-láiˀ ʿChü, ꜁k'au ʿChü lingˀ ˁngo ˁwing pat꜂ chíʾ-꜀yü ꜀sau-ˁk'wai.

Lord, 2, You vanquished death's after, then on-account-of one all believers opened heaven's kingdom's door.

Lord, 2, You sat òn Superior Lord's right side, to-enjoy receive Holy Father's glory.

We believe the-Lord must again descend-to-earth to-judge us.

Lord, 2, You already used (thy) precious blood to-redeem save world's men, we now beg the-Lord to-save (us).

Cause us to-obtain to-be-numbered in holy disciples' midst, to-obtain to-enjoy eternal glory.

Lord, 2, we beg the-Lord to-save the-Lord's people, to-bestow happiness-on the-Lord's chosen people.

(We) beg the-Lord constantly to-govern us, to-assist us.

We day (by) day style the-Lord to-be exalted, to-be great;

We honour (and) serve the-Lord's holy name eternally world without end.

We to-day beg the-Lord to-protect (us), cause us not to-sin.

(We) beg (the) Lord to-have-pity-on us, to-have-mercy-on us.

We only rely-on the-Lord, (we) beg the-Lord to-have-pity-on us.

We only rely-on the-Lord, (we) beg the-Lord to-cause us eternally not to-arrive-at shame.

LESSON, XXIV.

'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way.' Thomas saith unto him, 'Lord, we know not whither thou goest; how know we the way?' Jesus saith unto him, 'I am the way, and the truth, and the life: no one cometh unto the Father, but by me.'

你哋心唔使憂愁、你哋信上帝、都要信我、我父嘅家中有好多住所、倘若唔係、我必先話過你哋知、因我去爲你哋預備地方、倘若我去爲你預備地方、我必定翻嚟接你哋到我處、等我喺個處、你都喺處、我所去之處、你哋知到、個條路、你都知到、哆嘛對佢話、主呀、你去邊處、我哋唔知到、點識得個條路呢、耶穌對佢話、我卽係條路呀、眞理呀、生命呀、若唔係由我、冇人到得父處呀。

LESSON, XXIV.

'Néi-téi sam m shai yau-shau: néi-téi sun Shöng-tai, tò yiú sun ngo. Ngo Fú-ke ká chung yau hò to chü sho: t'ong-yök m hai, ngo pít sín wá kwo néi-téi chí; yan ngo höü wai néi-téi yü-péi téi-fong. T'ong-yök ngo höü wai néi yü-péi téi-fong, ngo pít-ting fán lai, tsip néi-téi tò ngo shü; tang ngo hai ko shü, néi tò hai shü. Ngo sho höü chí shü, néi-téi chí-tò; ko t'iú lò, néi tò chí-tò.' To-má töü k'öü wá, 'Chü á, Néi höü pín shü, ngo-téi m chí-tò; tím shik tak ko t'iú lò ni?' Ye-sò töü k'öü wá, 'Ngo tsik hai t'iú lò á, chan léi á, sháng-meng* á: yök m hai yau ngo, mò yan tò tak Fú shü á.'

'Your heart not need sorrow: you believe-in the-Supreme Ruler, also must believe-in me. My father's family midst have very many dwelling places; if not was, I certainly first said to you to-know; for I go for you to-prepare place. If I go on-account-of you to-prepare place, I certainly back come, to-receive you to my place; so-that I at that place, you also at the-place. I what go place, you know; the [C.] road, you also know.' Thomas to him said, 'Lord 2, You go what place, we not know; how know able that [C.] road, eh? 53.' Jesus to him said, 'I just am [C.] road, 2, true principle, 2, life, 2: if not is from me, no man arrive able Father's place, 2.'

LESSON, XXV.

And Ruth the Moabitess said unto Naomi, 'Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find grace.' And she said unto her, 'Go, my daughter.' And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, * * *. And, behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you.' And they answered him, 'The Lord bless thee.' * * *.

摩押女路得對拿阿咪話、我想去田間、若係(我)得乜誰嘅恩、(我)就喺(嗰)個人後便執佢剩下嘅麥穗。拿阿咪答話、媳婦呀、只管去喇、路得就去到田間、跟住收割嘅人、執佢剩下嘅穗、佢所到嘅田、剛啱係波士嘅。* * * 波士正從伯利恒嚟、對割禾嘅人話、願耶和華同埋你哋、衆人答話、願耶和華賜福過你。* * *

Then said Boaz unto Ruth, 'Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.'

波士對路得話、我女呀、你聽我講、唔使(*or* 好)去別人嘅田執遺穗、咪離開呢處、惟係近埋我嘅婢女喺呢處喇。佢哋住喺邊笪田收割、就跟住佢哋去、我已經吩咐少年人咪欺負你、若係你渴就去佢哋器皿飲僕人所汲嘅水。

LESSON, XXV.

꜀Mò-áp° ꜃nöü Lò꜅-tak꜆ töü꜄ ꜁Ná-꜀o-꜃maí wá꜅, '꜃Ngo ꜂söng höü꜄ ꜁t'ín-꜀kán, yök꜇-haí꜅ (꜃ngo) tak꜆ mat꜆ ꜂shuí* ke꜄ ꜁yan, (꜃ngo) tsau꜅ ꜂haí (꜂ko) ko꜄ ꜁yan hau꜅-pín꜅ chap꜆ ꜃k'öü shing꜅-há꜅ ke꜄ mak꜇-söü꜅.' ꜁Ná-꜀o-꜃maí táp° wá꜅, 'Sik꜆-꜃fú á꜄, chik°-꜂kwún höü꜄ ꜀lá.' Lò꜅-tak꜆ tsau꜅ höü꜄ to꜄ ꜁t'ín-꜀kán, ꜀kan-chü꜅ ꜀shau-kot°-ke꜄-꜁yan, chap꜆ ꜃k'öü shing꜅-há꜅ ke꜄ söü꜅: ꜃k'öü ꜂sho tò꜄ ke꜄ ꜁t'ín, ꜀kong-꜀ngám haí꜅ ꜀Po-꜀sz ke꜄. * * *. ꜀Po-꜀sz ching꜄ ꜁ts'ung Pak°-léí꜅-꜁hang ꜁laí, töü꜄ kot°-꜁wo-ke꜄-꜁yan wá꜅, 'Yün꜅ ꜁Ye-꜁wò-꜁wá ꜁t'ung-꜁mái ꜃néí-téí꜅.' Chung꜅ ꜁yan táp° wá꜅, 'Yün꜅ ꜁Ye-꜁wò-꜁wá t'sz꜄ fuk꜆ kwo꜄ ꜃néí.' * * *.

The Moabitess woman Ruth to Naomi said, 'I wish go field if (I) obtain anyone's grace, (I) then at (that) [*C.*] man behind pick-up (what) he leaves-behind of wheat. Naomi answered, said, 'Daughter-in-law *(it means also a grandson's or nephew's* wife), 2,' very-well-then go, 21. Ruth then went to (the) fields, followed reapers, picked-up they left-behind of ears-of-grain: she what arrived-at field exactly was Boaz's. * * *. Boaz exactly from Bethlehem came, to cutters-of-grain-men said, 'I-wish Jehovah (be) together-with you.' All the-people answered, said, 'May Jehovah bestow happiness upon you.' * * *.

꜀Po-꜀sz töü꜄ Lò꜅-tak꜆ wá꜅, '꜃Ngo ꜃nöü á꜄, ꜃néí ꜀t'eng† ꜃ngo ꜂kong. ꜁M ꜂shaí (*or* ꜂hò) höü꜄ pít꜇ ꜁yan-ke꜄ ꜁t'ín chap꜆ ꜁waí söü꜅; ꜃maí ꜁léí-꜀hoí ꜀ni shü꜄, ꜁waí haí꜅ ꜀kan-꜁mái ꜃ngo-ke꜄ ꜃p'éí-꜃nöü ꜂haí ꜀ni shü꜄ ꜀lá. ꜃K'öü-téí꜅ chü꜅ ꜂haí ꜀pín tát° ꜁t'ín ꜀shau-kot°, tsau꜅ ꜀kan-chü꜅ ꜃k'öü-téí꜅ höü꜄: ꜃Ngo ꜃yí-꜀king ꜀fán-fú꜄ ꜂shiú ꜁nín ꜁yan ꜃maí ꜀hei-fú꜅ ꜃néí. Yök꜇ haí꜅ ꜃néí hot°, tsau꜅ höü꜄ ꜃k'öü-téí꜅ héí꜄-꜃ming, ꜂yam puk꜇-꜁yan ꜂sho k'ap꜆ ke꜄ ꜂shuí.'

Boaz to Ruth said, 'My daughter, 2, you listen to-me speaking. Not need (*or* do not) go another man's field to-pick-up left-behind ears-of corn; do not go-away-from this place, but it is (that you) follow to-gether-with my maids at this place, 21. They live at what spot field reap, then follow them going: I already have-ordered the-few years men not to-insult you. If it is (that) you (are) thirsty, then go to-their vessels, drink slave-men what drawn water.'

Then she fell on her face, and bowed herself to the ground, and said unto him, 'Why have I found grace in thy sight, that thou shoudest take knowledge of me, seeing I am a stranger?'

路得嚟低頭,仆倒地處,
對佢話,我係外邦嘅
人,做乜蒙你嘅恩德,
致你顧恤我呢。

And Boaz answered and said unto her, 'It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come to take refuge.'

波士答佢話,自從你丈
夫死後,凡你向家婆
所做嘅,並你離開自
己父母,及所生長嘅
故土,嚟到你平素唔
相識嘅百姓個笪,個
啲事,人哋已經講嗮
過我知。願耶和華照
你所做嘅賞報你,你
嚟到呢處倚賴以色
列嘅神耶和華嘅翼
下,願你從佢個處得
大賞賜。

Then she said, 'Let me find grace in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thine handmaid, though I be not as one of thine handmaidens.'

路得話,願蒙主恩,我雖
然唔及你衆婢,你竟
然安慰我,用愛友嘅
說話對我講。

And at meal-time, Boaz said unto her, 'Come hither, and eat of the bread, and dip thy morsel in the vinegar.'

到喫食飯嘅時候,波士
對路得話,你嚟呢處
攞啲餅嚟食,摵你塊
點落醋中呀。

Lò꜅-tak꜆ wú꜄ ꜀taí ꜁t'au, p'uk꜆ ꜂tò téi꜅ shü꜄, töü꜄ ꜃k'öü wá꜅, '꜃Ngo haí꜅ ngoí꜅-꜀pong ke꜄ ꜁yan, tsò꜅ mat꜆ ꜁mung ꜃néí ke꜄ ꜀yan-tak꜆, chí꜄ ꜃néí kwú꜄-sut꜆ ꜃ngo ˳ni?'

Ruth bowed down (her) head, prostrated on earth place to him said, 'I am outside kingdom's person. Do why thanks-to your favour (to me and) regard-with compassion me, eh? 53.'

꜀Po-꜀sz táp˳ ꜃k'öü wá꜅, 'Tsz꜅-꜁ts'ung ꜃néí chöng꜅-꜀fú ꜂sz hau꜅, ꜁fán ꜃néí höng꜄ ꜀ká-꜀p'o ꜂sho tsò꜅ ke꜄: ping꜄ ꜃néí ꜁léí-꜀hoí tsz꜅-꜂kéí fú꜅-꜃mò, k'ap꜇ ꜂sho ꜀sháng-꜂chöng ke꜄ kwú꜄ ꜂t'ò, ꜁laí tò꜄ ꜃néí ꜁p'ing-sò꜄ ꜁m ꜀söng shik꜆ ke꜄ pák˳-sing꜄ ko꜄ tát˳: ko꜄-꜀ti sz꜅, ꜀yan-téí꜅ ꜃yí-꜀king ꜂kong saí꜄ kwo꜄ ꜃ngo ꜀chí. Yün꜅ ꜁Ye-꜁wò-꜁wá chiú꜄ ꜃néí ꜂sho tsò꜅ ke꜄ ꜂shöng-pò꜄ ꜃néí, ꜃néí ꜁laí to꜄ ꜀ni shü꜄ ꜂yí-laí꜅ ꜃Yí-shik꜆-lít꜆ ke꜄ ꜁Shan ꜁Ye-꜁wò-꜁wá ke꜄ yik꜇ há꜅. Yün꜅ ꜃néí ꜁ts'ung ꜃k'öü ko꜄ shü꜄ tak꜆ táí꜅ ꜂shöng-t'sz꜄.

Boaz answered her saying, 'Since your husband died after, all you towards (your) mother-in-law what done: and you separate-from you-own father mother, and what born grown-up native land, come to you ordinarily not mutually acquainted people that spot: these matters people already spoken all to-me to-know. May Jehovah according-to you what have-done reward you (and) recompense you, you come to this place rely-on Israel's God Jehovah's wings under. May you from his that place obtain great reward.'

Lò꜅-tak꜆ wá꜅, 'Yün꜅ ꜁mung ꜂Chü ꜀yan; ꜃ngo ꜀söü-꜁yín ꜁m k'ap꜇ ꜃néí chung꜄ ꜃p'éí, ꜃néí ꜂king-꜁yín ꜀on-waí꜄ ꜃ngo, yung꜅ ꜃yau-oí꜄ ke꜄ shüt˳-wá꜅ töü꜄ ꜃ngo ꜂kong.'

Ruth said, 'I-wish (and) hope the-lord's favour; I although not equal-to your all maids, you have comforted me used friendly love's words to me to-talk.'

Tò꜄-꜀hiú shik꜇ fán꜅ ke꜄ ꜁shí-hau꜅, ꜀Po-꜀sz töü꜄ Lò꜅-tak꜆ wá꜅, '꜃Néí ꜁laí ꜀ni shü꜄ ꜂lo ꜀ti ꜂peng† ꜁laí shik꜇, ꜃k'áí ꜃néí fáí꜄ ꜂tím lok꜇ ts'ò꜄ ꜀chung á꜄.'

Arrived eat rice's time, Boaz to Ruth said, 'You come this place take some cake to-eat, take your piece dip down-into vinegar midst, 2.'

And she sat beside the reapers: and they reached her parched corn, and she did eat, and was sufficed, and left thereof.

路得就喺收割嘅人傍
邊‘坐落、波士就搣炕
嘅穀俾過佢食、佢食
到飽重有剩。

And when she was risen up to glean, Boaz commanded his young men, saying, ‘Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.’

路得起身去執田間嘅
遺穗、波士吩咐少年
人話、佢雖然在禾捆
中執啲穗都容佢、唔
好羞辱佢、或在捆中
搣出啲特登剩落任
從佢執、唔好喝佢。

So she gleaned in the field until even; and she beat out that she had gleaned, and it was about an ephah of barley.

噉就路得喺田間執遺
穗、直到挨晚、將佢所
執嘅打曉、約有一叺
呿大麥。

And she took it up, and went into the city: and her mother-in-law saw what she had gleaned. * * *.

佢就搣嚟帶入城去、俾
家婆見佢所執嘅。*
* *

And her mother-in-law said unto her, ‘Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.’

佢家婆問佢話、今日你
喺邊處執剩下嘅穗
呢、你喺(邊)處做工
呢、願顧恤你嘅得福
咯。

And she shewed her mother-in-law with whom she had wrought, and said, ‘The man’s name with whom I wrought to-day is Boaz.’—‘*Ruth, 2: 2—19.*’

路得就將自己喺邊個
處做工、講過家婆知、
話、我今日喺佢處做
工個人名叫波士。

Lò꜅-tak꜆ tsau꜅ ꜂haí ꜀shau-kot˳-ke꜄-꜁yan ꜀p'ong-˳pín ꜃ts'o*† lok꜇: ꜀Po-꜀sz tsau꜅ ꜃k'ái hong꜄-ke꜄ kuk꜆ ꜂péi kwo꜄ ꜃k'öü shik꜇, ꜃k'öü shik꜇ tò꜄ ꜂páu, chung꜅ ꜃yau shing꜅.

Ruth then at reapers side sat down: Boaz then took toasted (*or* parched) paddy gave to her to-eat, she ate until satisfied, still have remaining.

Lò꜅-tak꜆ ꜂héi ꜀shan höü꜄ chap꜆ ꜁t'ín-꜀kán-ke꜄ ꜁waí-söü꜅, ꜀Po-꜀sz ꜀fan-fú꜄ ꜂shiú-꜁nín ꜁yan, wá꜅, '꜃K'öü ꜀söü-꜁yín tsoí꜅ ꜁wo-꜂k'wan ꜀chung chap꜆ ꜀ti söü꜅, ꜀tò ꜁yung ꜃k'öü, ꜁m ꜂hò ꜀sau-yuk꜇ ꜃k'öü. Wák꜇ tsoí꜅ ꜂k'wan ꜀chung mang꜄ ch'ut꜆ ꜀ti tak꜇-꜀tang shing꜅ lok꜇, yam꜅-꜁ts'ung ꜃k'öü chap꜆, ꜁m ꜂ho hot˳ ꜃k'öü.'

Ruth up (her) body went to-pick fields' midst left-behind ears-of-corn, Boaz ordered the-youths, saying, 'She although in grain sheaves midst pick-up some ears-of-corn, even allow her, not good insult her. Perhaps in sheaves middle pull out some purposely leave down, let her pick-up, do not restrain (*or* call-out-to) her.'

꜂Kòm tsau꜅ Lò꜅-tak꜆ ꜂haí ꜁t'ín-꜀kán chap꜆ ꜁waí-söü꜅, chik꜇ tò꜄ ꜀ái-꜃mán; ꜀tsöng ꜃k'öü ꜂sho chap꜆ ke꜄ ꜂tá-꜀hiú, yök꜇ ꜃yau yat꜆ ꜃yí-fát꜆ tái꜅-mak꜇.

So then Ruth in field picked-up leavings-of the-ears-of-grain, straight to evening; took she what picked, beaten-it approximately there-was one ephah-of barley.

꜃K'öü tsau꜅ ꜃k'ái ꜁lai tái꜄ yap꜇ ꜁sheng† höü꜄: ꜂péi ꜀ká-꜁p'o kín꜄ ꜃k'öü ꜂sho chap꜆ ke꜄. * * *.

She then took (it) in-order-to take into city to-go: give-to (her) mother-in-law to-see she what gleaned. * * *.

꜃K'öü ꜀ká-꜁p'o man꜅ ꜃k'öü wá꜅, '꜀Kam-yat꜇ (*or* ꜀kam-mat꜇) ꜃néi ꜂haí ˳pín shü꜄ chap꜆-shing꜅-há꜅-ke꜄-söü꜅ ˳ni? ꜃Néi ꜂haí (˳pín) shü꜄ tsò꜅ ꜀kung ˳ni? Yün꜅ kwú꜄-sut꜆ ꜃néi-ke꜄ tak꜆ fuk꜆ lok˳.

Her mother-in-law asked her, saying, 'To-day you at what place gleaned, eh? 53. You at what place did work, eh? 53. May showed-compassion-on you him obtain happiness, 32.'

Lò꜅-tak꜆ tsau꜅ ꜀tsöng tsz꜅-꜂kéi ꜂haí ˳pín ko꜄ shü꜄ tsò꜅ ꜀kung, ꜂kong kwo꜄ ꜀ká-꜁p'ò ꜀chí, wá꜅, '꜃Ngo ꜀kam-yat꜇ (*or* ꜀kam-mat꜇) ꜂haí ꜃k'öü shü꜄ tsò꜅ ꜀kung, ko꜄ ꜁yan ꜃meng*† kiú꜄ ꜀Po-꜀sz.'

Ruth then took herself at what person's place did work, told to (her) mother-in-law to-know, saying, 'I to-day at his place did-do work, that man's name is-called Boaz.'

LESSON, XXVI.

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back; I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and not been able to contain, he brake out with a lamentable cry, saying:—'What shall I do?'

世上猶如曠野、我喺個處行、遇着一笪地方有個巖、我在巖裏頭瞓着就發個夢。夢見一個人、着啲好爛嘅衣服、企在一處、佢面背住自己嘅屋、手揸部書、背脊孭個大包袱。又見佢打開部書睇、好驚慌、流眼淚、自己唔禁止得住、就發聲大喊話、我應該點樣做呢。

In this plight, therefore, he went home and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased.

佢情形噉樣、後來去歸、勉强襟住、因爲唔想妻兒見佢嘅閉翳呀、但閉翳漸漸深、唔忍得住。

Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them:—'O! my dear wife,' said he, 'and you the children of my bowels, I, your dear

故此將個啲事情對妻兒嘆一聲話、賢妻呀、愛子呀、你共我係至親嘅哩、如今因個大

LESSON, XXVI.

Shaíˀ shöng² ꜁yau-꜁yü k'wongˀ-ᶝye. ᶝNgo ᶜhaí koˀ shüˀ ꜁háng, yü²-chök꜆ yat꜆ tátₒ téí²-꜀fong ᶝyau koˀ ꜁ngám. ᶝNgo tsoíˀ ꜁ngám ᶝlöü-꜁t'au fanˀ-chök꜆; tsau² fátₒ koˀ mung². Mung² kínˀ yat꜆ koˀ ꜁yan chökₒ ꜀ti ᶜhò lán²-keˀ ꜀yí-fuk꜆, ᶝk'éí tsoí² yat꜆ shüˀ, ᶝk'öü mín² pöüˀ chü² tsz²-ᶜkéí-keˀ uk꜆, ᶜshau ꜀chá pò² ꜀shü, pöüˀ-tsekₒ† ꜀me koˀ táí² ꜀páu-fük꜆; yau² kínˀ ᶝk'öü ᶜtá-꜀hoí pò² ꜀shü ᶜt'aí; ᶜhò ꜀king-꜀fong, ꜁lau ᶝngán-löü²; tsz²-ᶜkéí ꜁m kamˀ-ᶜchí-tak꜆-chü², tsau² fátₒ ꜀sheng†, táí² hámˀ, wá²:—'ᶝNgo ꜀ying-꜀koi ᶜtím ᶜyöng* tsò² ₒni?'

The-world (is) like a-wilderness. I at that place walk, (and) came-across one spot-of ground, (where) there-was [*C.*] cave. I in cave inside slept; then dreamed [*C.*] dream. (In the) dream, (I) saw one [*C.*] man wearing some torn clothing, standing at one place, his face backed his own house, (his) hands held [*C.*] book, (his) back carried [*C.*] large bundle (of clothing); (I) also saw him open [*C.*] book, looking (at it) (*i.e.* reading to himself in it, not aloud); (he was) very frightened, (and) wept tears; himself not restrain able, then made noise loud crying, saying:—'I ought how fashion to-do, eh? 53.'

ᶝK'öü ꜁ts'ing-꜁ying ᶜkòm ᶜyöng*, hau²-꜁loí höüˀ ꜀kwaí, ᶝmín-ᶝk'öng kam²-chü²; ꜀yan-waí² ꜁m ᶜsöng ꜀ts'aí ꜁yí kínˀ ᶝk'öü-keˀ paíˀ-aíˀ áˀ; tán² paíˀ-aíˀ ᶜtsím-ᶜtsím* ꜀sham ꜁m ᶜyan-takₒ-chü².

His aspect (being) so fashion, afterwards (he) went home, compelling (himself) to-restrain (himself); because (he did) not wish (his) wife (and) children to-see his sorrow, 2; but (the) distress gradually deepened, (and could) not (be) concealed able.

Kwúˀ-ᶜt'sz ꜀tsöng koˀ-꜀ti sz²-꜁ts'ing töüˀ ꜀ts'aí ꜁yí; t'ánˀ yat꜆ ꜀sheng†, wá²:—'꜁Yín ꜀ts'aí áˀ, oíˀ ᶜtsz áˀ, ᶝnéí kung² ᶝngo haí² chíˀ ꜀ts'an-keˀ ꜀le. ꜁Yü-꜀kam ꜀yan koˀ táí²

Therefore taking those matters (*or* incedents) to (his) wife (and his) children; sighing one sonnd (he) said:—'My-admirable wife, 2, my-loved children, 2, you with me are

friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not) some way of escape can be found, whereby we may be delivered.' At this his relations were sore amazed; not for that they believed that what he had said to to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed.

敗實火害要搵得嘅佢慌、但時啲心、瞓、要得天災都早避嘅聞驚眞、個早佢去我知被個哋大點有聽異係啫。佢翻佢我、我必呢你唔路、知兒詫話癲望定催住且是着共若生唔妻好說發晚、者速積而城、遇我咯、條但啫。就佢係將或急襪蟮、個燒、時、亡一呢、冇講、當佢色覺、就包亡呢所之滅定角路嘅唔估天瞓嘅

But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, worse and worse: he also set to talking to them again; but

頭唔短天話、又日總嗟到佢樂、似樂、長淚。安、安好安處眼問唔都唔喺流嚟見晚中着、歇人越成心得不家耐佢嘅、瞓嘆、光越但

꜀páu-fuk꜃ chák˳ chü꜆ ꜅ngo, ꜅ngo yiú꜂ pái꜆-꜄mong ꜀lá; ꜄yí-꜁ch'e ꜅ngo ꜀chí-tak꜃ shat꜇ ꜄ni ko꜂ ꜄sheng†, shí꜆-pít꜃ péi꜆ ꜀t'ín ꜁fo ꜁sho ꜀shiú; yü꜆-chök꜇ ꜄ni ko꜂ ꜀tsoi-hoi꜆-꜀chí ꜄shí, ꜅ngo kung꜆ ꜅néi-téi꜆ ꜀tò yiú꜂ mít꜃-꜄mong lok˳; yök꜇ ꜄m tái꜆-꜁tsò ꜁wan ting꜆ yat꜃ ꜄t'iú ꜀sháng lò꜆, ꜁tím péi꜆ tak꜃ lat꜃ ˳ni? Tán꜆ ꜄m ꜀chí ꜅yau ꜁kòm-ke꜂ lò꜆ ꜅mò che꜃.' ꜀Ts'ai ꜄yí ꜀t'eng†-꜄man ꜅k'öü ꜁kòm ꜁kong, tsau꜆ ꜁hò ch'á꜂-yí꜆, ꜀king-꜀fong; ꜄m tong꜂ ꜅k'öü shüt˳-wá꜆ hai꜆ ꜀chan, tán꜆ ꜁kwú ꜅k'öü hai꜆ fát˳-꜀tín che꜃. Ko꜂ ꜄shí ꜀t'ín shik꜃ ꜀tsöng ꜅mán, mong꜆ ꜅k'öü ꜁tsò-꜀ti fan꜂-káu꜂. Wák꜇-꜁che ting꜆ ꜀fán ꜅k'öü ꜀sam; ꜁kòm tsau꜆ kap꜃-ts'uk꜃ ꜀ts'öü ꜅k'öü höü꜂ fan꜂.

Tán꜆ ꜅k'öü ꜄sheng† ꜅mán ꜀tò ꜁hò ꜅t'sz yat꜇-ᶜt'au* ꜁kòm, ꜀sam ꜀chung ꜄m ꜀on-lok꜇; ꜁tsung ꜄m fan꜂-tak꜃ chök˳: ꜁hai shü꜂ ꜄chöng ꜀tse ꜁tün t'án꜂, pat꜃ hít˳ ꜄lau ꜅ngán-löü꜆. Tò꜂ ꜀t'ín-꜀kwong ꜀ká-꜄yan ꜄lai ꜄man ꜀on. ꜅K'öü wá꜆:—'Yüt꜇ noi꜆, yüt꜇ kín꜂ ꜄m ꜀on-lok꜇;' yau꜆

most nearly related, 24. Now on-account-of that large bundle weighing-down me, I must be-ruined-and-perish, 21; moreover I know for-certain (that) this [*C.*] city will-certainly by heavenly fire be-burned; on-meeting-this [*C.*] calamity (at that) time, I with you also must be extinguished-and-ruined, 32; if (we do) not very early find certain one length-of life road, how avoid able to-escape, eh? 53. But (I do) not know (if) there-is such a-road (or) not only, 7.' (His) wife (and) children hearing him so talk, then very wondered, (and were) afraid; (they did) not consider his words to-be true, but thought he was crazy only, 7. (At) that time the-sky's colour (was) near night. (They) hoped (that by) him earlier sleeping perhaps settled back (again would get) his heart; so then with-all-despatch (they) hurried him to-go to-sleep.

But he the-whole night also (was) very like day so; (his) heart midst (was) not (at) peace; at-all not sleep able to-complete: there (he was) long-drawn-out sighs (and) short, sighs without ceasing, shedding tears. At dawn (the) family, came to-ask (of

they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.—‘*Bunyan’s Pilgrim’s Progress.*’

搣昨日個啲說話、講過佢哋聽、佢哋總唔哆佢、意思、以爲唔俾情理待佢、或者可以好翻、噉就有時恥笑佢、或怒罵佢、或總唔理佢。所以佢自己入去房中、一則閉翳自己罪惡、一則可憐家人痴迷不醒、替佢哋祈禱。又每每獨自己（一個）出去田中、或睇書、或祈禱、一連幾日都係噉。

ᶜk'ái tsok$_2$-yat$_2$ koᵓ-꜀ti shüt$_o$-wá^2, ᶜkong kwoᵓ ᶜk'öü-téi^2 ꜀t'eng†. ᶜK'öü-téi^2 ᶜtsung ꜀m ᶜts'oi ᶜk'öü, yíᵓ-szᵓ ᶜyí-wai^2 ꜀m ᶜpéi ꜀ts'ing-ᶜléi toi^2 ᶜk'öü, wák$_ɔ$-ᶜche ᶜho-ᶜyí ᶜhò ꜀fán: ᶜkòm tsau^2 ᶜyau ꜀shí ᶜch'í-síúᵓ ᶜk'öü, wák$_2$ nò^2-má^2 ᶜk'öü, wák$_2$ ᶜtsung ꜀m ᶜléi ᶜk'öü. ᶜSho-ᶜyí ᶜk'öü tsz^2-ᶜkéi yap$_2$ höüᵓ ꜀fong ꜀chung: yat$_ɔ$ tsak$_ɔ$ paiᵓ-aiᵓ tsz^2-ᶜkéi tsöü^2 ok$_o$; yat$_ɔ$ tsak$_ɔ$ ᶜho-꜀lín ꜀ká ꜀yan ꜀ch'í-꜀mai pat$_ɔ$ ᶜsing; t'aiᵓ ᶜk'öü-téi^2 ꜀k'éi-ᶜt'ò. Yau^2 ᶜmúi-ᶜmúi tuk$_2$ tsz^2-ᶜkéi (yat$_ɔ$ koᵓ) ch'ut$_ɔ$ höüᵓ ꜀t'ín ꜀chung, wák$_2$ ᶜt'ai ꜀shü, wák$_2$ ꜀k'éi-ᶜt'ò: yat$_ɔ$ ꜀lín ᶜkéi yat$_2$ ꜀tò hai^2 ᶜkòm.

his) welfare. He said :—'Still longer still-more (I) feel not at-peace;' also (he) took yesterday those words (and) spoke to them to-hear. They at-all (would) not pay-attention-to (*or* heed) him, (the) intention (being) in-order-to not to-be courteous to him, perhaps (he) might (get) well again: so then there-were times (they) jeered-at him, or angrily scolded him, or at-all not attended-to him. Therefore he himself entered (and) went-into (his) room midst: on-one hand (he) was-sad (on-account-of) his-own sins (and) evil; on-the-other hand (he) pitied (his) family people in-darkness (and) not awakened; (and) on-behalf-of them (he) prayed. Again every-now-and-then, only himself out went to-the-fields midst, either to-look-at (his) book, or to-pray: in-one connected (series of) several days (he) even was (like) so.

LESSON, XXVII.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts: therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

基督徒在居謙谷處、佢嘅情形極苦、因爲行冇幾遠、忽然望見魔鬼、從田野走嚟、佢嘅名叫做亞波淪、個時基督徒心中好驚慌、自己商量話、走翻轉頭好吖、抑或企倒處等佢好呢。又想吓話、我前便有甲着啫、後便冇得着、倘若走翻轉頭、背便更易受傷鰷、但係想保全生命、當要扎硬企處、唔翻轉頭、噉就立意向前、一路行去。

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales, like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld

亞波淪對正(佢處)嚟緊、佢嘅樣子、好兇惡、好醜怪、令人憎惡、亦令人驚慌。滿身都有鱗甲、佢反以爲體面、有翼好似龍噉、對脚

LESSON, XXVII.

꜀Kéi-tuk꜄-꜁t'ò tsoí² ꜀Köü-꜁hím Kuk꜄ shüᵓ, ᶜk'öü-keᵓ ꜁ts'ing-꜁ying kik꜄ ᶜfú, ꜀yan-waí² ꜁háng ᶜmò ᶜkéi ᶜyün, fat꜄-꜁yín mong²-kínᵓ ꜀Mo-ᶜkwaí, ꜁ts'ung ꜁t'ín-ᶜye ᶜtsau ꜁laí: ᶜk'öü-keᵓ ᶜmeng* kíúᵓ tsò² Áᵓ-꜀pò-꜁lun. Koᵓ ꜁shí ꜀Kéi-tuk꜄-꜁t'ò ꜀sam ꜀chung ᶜhò ꜀king-꜀fong; tsz²-ᶜkéi ꜀shöng-löng² wá²:—'ᶜTsau ꜀fán-ᶜchün-꜁t'au ᶜhò ꜀á, yik꜄-wák꜄ ᶜk'éi ᶜtò shüᵓ, ᶜtang ᶜk'öü ᶜhò ꜀ni?' Yau² ᶜsöng ᶜhá, wá²:—'ᶜNgo ꜁ts'ín-pín² ᶜyau káp꜀ chök꜀ che꜄, hau²-pín² ᶜmò tak꜄ chök꜀; ᶜt'ong-yök꜄ ᶜtsau ꜀fán ᶜchün ꜁t'au púíᵓ pín² kangᵓ-yí² shau² ꜀shöng láᵓ: tán²-hai² ᶜsöng ᶜpò-꜁ts'ün ꜀sháng-meng²†, ꜀tong-yíúᵓ cháp꜀-ngáng² ᶜk'éi shüᵓ, ꜁m ꜀fán ᶜchün-꜁t'au, ᶜkòm tsau² láp꜄-yíᵓ höngᵓ ꜁ts'ín yat꜄ lò² ꜁háng höüᵓ.'

Áᵓ-꜀pò-꜁lun töüᵓ chingᵓ (ᶜk'öü shüᵓ) ꜁laí-ᶜkan. ᶜK'öü-keᵓ ᶜyöng* ᶜtsz ᶜhò ꜀hung-ok꜀; ᶜhò ᶜch'au-kwáiᵓ, ling² ꜁yan ꜀tsang-wúᵓ, yik꜄ ling² ꜁yan ꜀king-꜀fong: ᶜmún ꜀shan ꜀tò ᶜyau ꜁lun-káp꜀, ᶜk'öü ᶜfán ᶜyí waí² ᶜt'aí-mín²; ᶜyau yik꜄ ᶜhò ᶜt'sz ꜁lung ᶜkòm, töüᵓ kök꜀

Christian in Humiliation Valley place, his circumstances (were) very bitter, because walking not very far, suddenly he saw the-devil, from field-wilds, running coming: his name was-called to-be Apollyon. That time Christian heart middle very frightened; with-himself discussed, saying:—'To-run back, turning the head, good, eh? 1, or stand at the-place, wait-for him good, eh? 53. Again he-thought a-bit, saying:—'My front has armour wearing only, 7, back not obtained the-wearing; if run back, (my) back more easily receive wound, 22: but wishing to-protect entire (my) life, (I) must firmly stand at-the-place, not back turn head, so then (he) decided facing before by-all the-way (*or* one road) to walk going.

Apollyon towards straight him coming (*i.e.* came straight on). His appearance (was) very fierce, very hideous, causing men to-hate (him), also causing men to-be-afraid: full the-body also had scales, he notwithstanding considered (them) as (something) to-be-proud-of; further (he) had wings very like dragon's such, (his)

him with a disdainful countenance, and thus began to question with him:—

好似能人噉,肚裏有烟火出嚟,個嘴好似獅子噉。

APOLLYON.—'Whence came you? and whither are you bound?'

個時行到基督徒面前,凸起雙眼話,你從邊處嚟,想去邊處呢。

CHRISTIAN.—'I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.'

基督徒話,我從將亡城嚟,個處係萬惡藏聚嘅地方,如今想去郇山呀。

APOLLYON.—'By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee, now, at one blow, to the ground.'

魔鬼話,聽你噉講,一定係我嘅百姓,因個處地方係我嘅,我係個處嘅王,百姓都尊我爲上帝。你因何離開我去別處呢,若唔係想你再服事我,就卽刻打死你咯。

CHRISTIAN.—'I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on,—"for the wages of sin is death," therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.'

基督徒話,我本來係你嘅百姓,但服事你嘅工夫好難做,工錢又唔夠養口。因爲做你嘅工夫,俱係罪惡嘅事,後來之報應必定係死亡,故此我長大,就學個啲聰明嘅人,四便咁望,望有別路,令我得益咯。

ᶜhò ᶜt'sz ˓hung-˓yan ᶜkòm, ᶜt'ò ᶜlöü ᶜyau ˓yín ᶜfo ch'ut˒ ˓laí; koᵓ ᶜtsöü ᶜhò ᶜt'sz ˓sz-ᶜtsz ᶜkòm.

Koᵓ ˓shí ˓háng tòᵓ ˓Kéi-tuk˒-˓t'ò mín² ˓ts'ín, tat˒-ᶜhéi-˓shöng-ᶜngán, wá²:—'ᶜNéi ˓ts'ung ˳pín shüᵓ ˓laí; ᶜsöng höüᵓ ˳pín shüᵓ ˳ni?'

˓Kéi-túk˒-˓t'ò wá²:—'ᶜNgo ˓ts'ung ˓Tsöng-˓mong ˓sheng† ˓laí, koᵓ shüᵓ haí² mán² ok˳ tsong²-tsöü² keᵓ téi²-˓fong, ˓yü-˓kam ᶜsöng höüᵓ ˓Sun ˓Shán áᵓ.'

˓Mo-ᶜkwai wá²:—'˓T'eng† ᶜnéi ᶜkòm ᶜkong, yat˒ ting² haí² ᶜngo-keᵓ pák˳-singᵓ; ˓yan koᵓ shüᵓ téi²-˓fong haí² ᶜngo-keᵓ, ᶜngo haí² koᵓ shüᵓ keᵓ ˓wong, pák˳-singᵓ ˓tò ˓tsün ᶜngo waí² Shöng²-taíᵓ. ᶜNéi ˓yan-˓ho ˓léi-˓hoí ᶜngo höüᵓ pít˳ shüᵓ ˳ni? Yök˒ ˓m haí² ᶜsöng ᶜnéi tsoí² fuk˒-sz² ᶜngo, tsau² tsik˒-hak˒ ᶜtá-ᶜsz ᶜnéi lok˳.'

˓Kéi-túk˒-˓t'ò wá²:—'ᶜNgo ᶜpún-˓loí haí² ᶜnéi-keᵓ pák˳-singᵓ, tán² fuk˒-sz² ᶜnéi-keᵓ ˓kung-˓fú ᶜhò ˓nán tsò², ˓kung-˓ts'ín yau² ˓m kauᵓ ᶜyöng-ᶜhau; ˓yan-waí² tsò² ᶜnéi-keᵓ ˓kung-˓fú, ˓k'öü haí² tsöü²-ok˳-keᵓ sz², hau²-˓loí ˓chí pòᵓ-yingᵓ pít˒-ting² haí² ᶜsz-˓mong; kwúᵓ-ᶜt'sz ᶜngo ᶜchöng-tái², tsau² hok˒ koᵓ-˓ti ˓ts'ung-˓ming-keᵓ ˓yan, szᵓ pín² kòmᵓ mong², mong² ᶜyau pít˒ lò² ling² ᶜngo tak˒ yik˒ lok˳.'

pair of-feet like bear's such, stomach within had smoke (and) fire issuing-out come; the snout very like lion's such.

That time walked-up to Christian's face before, glaring (at him he) said:—'You from what place come; wish to-go what place, eh? 53.'

Christian said:—'I from About-to-be Destroyed City come, that is myriad evils gathering's place, now wish to-go-to Zion Hill, 2.'

The Devil said:—'Hearing you so speak, to-a certainty (you) are (one of) my people; because that place-of ground is mine, I am that place's prince, the-people also exalt me as Supreme Ruler. You why separate from-me, (and) go another place, eh? 53. If not was wishing you again to-serve me, then immediately strike-to-death you, 32.'

Christian said:—'I originally was (one of) your people, but serving your work very hard to-do, wages further not enough to-support-life; because doing your work, all is sin (and) evil's business, afterwards's recompence certainly is death; therefore I grown-up, then copied those intelligent people, four sides so looked, (and) saw there-was another path (which) would-cause me to-obtain profit, 32.'

APOLLYON.—'There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.'

CHRISTIAN.—'But I have let myself to another, even to the King of Princes; and how can I, with fairness, go back with thee?'

APOLLYON.—'Thou hast done in this according to the proverb, "changed a bad for a worse:" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return to me. Do thou so too, and all shall be well.'

CHRISTIAN.—'I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?'

魔鬼話、爲王嘅、點肯俾百姓逃走呢、我是必唔放你去、若係你怕我工夫難做、工錢又少、你只管同我翻去本國、我國中所有好物件、都俾過你。

基督徒話、我已經應承別個主人、即係萬王嘅王咯、依理嚟論、又點跟得你翻去呢。

魔鬼話、俗語有講、拋磚引玉、你噉樣做、係拋玉引磚嚹、做乜咁愚蠢呢。每每有好多人、自己話係基督嘅臣僕、過幾耐、忽然離開佢、仍舊歸向我、你亦照噉做就好哩。

基督徒話、我已經同主立約、誓過願要盡忠嘅、如今若係背逆佢、豈唔係有應得嘅罪咩。

꜀Mo-ᶜkwaí wa^2:—'Waí^2 ꜀Wong keʾ, ᶜtím ᶜhang ᶜpéi pák$_o$-singʾ ꜀t'ò-ᶜtsáu ꜀ni? ᶜNgo shí^2-pítˏ ꜀m fongʾ ᶜnéi höüʾ. yökˏ haí^2 ᶜnéi p'áʾ ᶜngo ꜀kung-꜀fú ꜀nán tsò^2, ꜀kung-꜀ts'ín yau^2 ᶜshíu, ᶜnéi chik$_o$-ᶜkwún ꜀t'ung ᶜngo ꜀fán höüʾ ᶜpún kwok$_o$; ᶜngo kwok$_o$ ꜀chung ᶜsho ᶜyau ᶜhò matˏ-ᶜkín* ꜀tò ᶜpéi kwoʾ ᶜnéi.'

The Devil said:—'Those-who-are princes, how willing to-let (their) people run away, eh? 53. I certainly not let you go: if it-is (that) you fear my work difficult to-do, wages further too-little, you, well! *(it is almost impossible to render this in English)* with me back go (to your) original country; My country midst whatever have good things also give to you.'

꜀Kéi-tukˏ-꜀t'ò wá^2:—'ᶜNgo ᶜyí-꜀king ꜀ying-꜀shing pitˏ koʾ ᶜchü-꜀yan, tsikˏ haí^2 Mán^2 ꜀Wong-keʾ ꜀Wong lok$_o$; ꜀yí ᶜléi ꜀laí lun^2, yau^2 ᶜtím ꜀kan takˏ ᶜnéi ꜀fán höüʾ ꜀ni?'

Christian said:—'I already promised another [C.] master, just is Myriad Princes' Prince, 32; according-to principle coming-to speak, again how follow able you back go, eh? 53.'

꜀Mo-ᶜkwaí wá^2:—'Tsukˏ ᶜyü ᶜyau ᶜkong:—"꜀P'áu ꜀chün ᶜyan yukˏ:" ᶜnéi ᶜkòm ᶜyöng* tsò^2, haí^2 ꜀p'áu yukˏ ᶜyan ꜀chün ꜀lá. Tsò^2 matˏ kòmʾ ꜀yü-ᶜch'un ꜀ni? ᶜMúi-ᶜmúi ᶜyau ᶜhò ꜀to ꜀yan, tsz^2-ᶜkéi wá^2 haí^2 ꜀Kéi-tukˏ-keʾ ꜀shan-pukˏ; kwoʾ ᶜmò ᶜkéi ᶜnoi*, fatˏ-꜀yín ꜀léi-꜀hoí ᶜk'öü, ꜀ying-kau^2 ꜀kwaí höngʾ ᶜngo. ᶜNéi yikˏ chíuʾ ᶜkòm tsò^2 tsau^2 ᶜhò ꜀le.'

Devil said:—'Proverb does say.—"Casting-away a-brick to-attract a-jadestone:" you so fashion do is casting-away a-jadestone to-attract a-brick, 22. Do what so stupid, eh? 53. Always there-are very many people themselves say they-are Christ's servants; passed-over not very long, suddenly separate-off from-him, after-the old-style, return face-towards me. You also according-to so do, then good, 24.'

꜀Kéi-tukˏ-꜀t'ò wá^2:—'Ngo ᶜyí-꜀king ꜀t'ung ᶜChü lápˏ yökˏ, shaí^2 kwoʾ yün^2, yíuʾ tsun^2-꜀chung keʾ; ꜀yü-꜀kam yökˏ haí^2 pöüʾ-yikˏ ᶜk'öü, ᶜhéi ꜀m haí^2 ᶜyau ꜀ying-takˏ keʾ tsöü^2 ꜀me?'

Christian said:—'I already with Lord established a-covenant, sworn have an-oath, must be-entirely honest; now if it-is-that-I-do rebel-against him, will it-not be that-I-have merited guilt, eh? 39.'

APOLLYON.—'Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.'

魔鬼話、你既係噉講做
乜今日又背逆我呢、
雖然、你若係肯跟我
翻去、我亦唔怪你。

CHRISTIAN.—'What I promised thee was in nonage; and, besides, I count the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and, therefore, leave off to persuade me further: I am his servant, and I will follow him.'

基督徒話、我從前應承
服事你、因係少時亂
作亂爲啫、如今我所
服事嘅、乃係全能嘅
主、縱使你執住我、料
得主必噲解脫我、我
從前依你行惡、我主
亦能赦免嘅。害人嘅
亞波掄呀、我實在話
你知、我見主比較你
好得多、佢國中嘅規
矩、工夫、工錢、臣僕、政
令、我都歡喜、你唔使
多講、我係主嘅臣僕、
我决意要從佢嘅咯。

APOLLYON.—'Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. The knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And,

魔鬼話、你行呢條路噲
遇着好多苦難嚫、你
當細心想吓致好、你
主嘅僕得罪我、犯我
嘅法、好多唔得好死
嘅、你知到哩。其中有
啲受逼害而死嘅、亦
唔少呀、你估服事佢、

꜀Mo-꜂kwai wá꜅ :—'꜃Néi kéi꜄ haí꜅ ꜂kòm ꜂kong, tsò꜅ mat꜆ ꜀kam-yat꜇ yau꜅ pöü꜄-yik꜇ ꜃ngo ꜀ni? ꜀Söü-꜀yín, ꜃néi yök꜇ haí꜅ ꜂hang ꜀kan ꜃ngo ꜀fán höü꜄, ꜃ngo yik꜇ ꜁m kwái꜄ ꜃néi.'

Devil said:—'You since do so speak, what thing to-day also rebel-against me, eh? 53. Notwithstanding (which), you if-are willing follow me back go, I also not blame you.'

꜀Kéi-tuk꜆-꜁t'ò wá꜅ :—'꜃Ngo ꜁ts'ung-꜁ts'in ꜀ying-꜁shing fuk꜇-sz꜅ ꜃néi, ꜀yan haí꜅ síú꜄ ꜁shí ꜃lün* tsokₒ ꜃lün* waí꜅ che꜄; ꜀yü-꜀kam ꜃ngo ꜂sho fuk꜇-sz꜅ ke꜄, ꜃nái haí꜅ ꜁Ts'ün-꜁nang-ke꜄ ꜂Chü; tsung꜄-꜂sz ꜃néi chap꜆-chü꜄ ꜃ngo, líú꜅ tak꜆ ꜂Chü pít꜆ ꜃wúi ꜂kái-t'ütₒ ꜃ngo, ꜃ngo ꜁ts'ung-꜁ts'in ꜁yí ꜃néi ꜁háng okₒ, ꜃ngo ꜂Chü yik꜇ ꜁nang she꜄-꜃mín-ke꜄. Hoí꜅ ꜀yan-ke꜄ Á꜄-꜀po-꜁lun á꜄, ꜃ngo shat꜇-tsoí꜅ ꜁wá꜅ ꜃néi ꜀chí, ꜃ngo kín꜄ ꜂Chü ꜂péi-káu꜄ ꜃néi ꜂hò tak꜆ ꜀to, ꜃k'öü kwokₒ ꜀chung-ke꜄ ꜀k'wai-꜂köü, ꜀kung-꜀fú, ꜀kung-꜃ts'ín*, ꜁shan-puk꜇, ching꜄-ling꜅, ꜃ngo ꜀to ꜀fún-꜂héi; ꜃néi ꜁m ꜂shai ꜀to ꜂kong; ꜃ngo haí꜅ ꜂Chü-ke꜄ ꜁shan-puk꜇, ꜃ngo k'ütₒ-yí꜄ yíú꜄ ꜁ts'ung ꜃k'öü ke꜄ lokₒ.'

Christian said:—'I formerly promised serve you because it was (that) I was in-my-young time (and) unregulated acts (and) disordered doings only, 7; now I whom serve, is the-Almighty Lord. If-indeed you seize me, I-think my-Lord certainly can let-free me. I formerly according-to you do evil, my-Lord also able to-forgive. Injuring men Apollyon, 2, I certainly say to-you to-know, I see Lord compared-with you good able much, his kingdom midst's customs, work, wages, servants, official orders, I also am-pleased-with; you not need more to-speak; I am Lord's servant, I am-determined must follow him, 32.'

꜀Mo-꜂Kwai wá꜅ :—'꜃Néi ꜁háng ꜀ni ꜁t'íú-lò꜅, ꜃wúi yü꜅-chök꜇ ꜂hò ꜀to ꜂fú nán꜅ ká꜄, ꜃néi ꜀tong sai꜄-꜀sam ꜂söng ꜃há chí꜄ ꜂hò. ꜃Néi ꜂Chü-ke꜄ puk꜇ tak꜆ tsöü꜅ ꜃ngo, fán꜅ ꜃ngo-ke꜄ fát꜆, ꜂hò ꜀to ꜁m tak꜆ ꜂hò ꜂sz ke꜄; ꜃néi ꜀chí-tò꜄ ꜀le. ꜁K'éi ꜀chung ꜃yau ꜀ti shau꜅ pik꜆-hoí꜅ ꜁yí-꜂sz-ke꜄, yik꜇ ꜁m ꜂shiú á꜄. ꜃Néi ꜂kwú fuk꜇-sz꜅ ꜃k'öü,

Devil said:—'You walking this length-of road may meet very many bitter troubles, 14, you ought carefully think a-bit in-order to-be-well. Your Lord's servants obtaining guilt-against me, breaking my laws, very many not able good die; you know, 24. Them amongst there-are some-who suffer persecution to-death also not

besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so will I deliver thee.'

好過服事我咩、未見佢嚟救過佢嘅臣僕脫離我手。若係有盡心服事我、被你嘅主、或佢嘅僕捉住、我就盡力盡謀、救佢翻嚟、呢啲係衆人所知嘅哩、我如今亦係嚟救你呀。

CHRISTIAN.—'His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.'

基督徒話、我主唔即刻救佢臣僕、係因為想試佢有愛主嘅心冇、又睇佢到底肯從主唔從。至於話唔得好死、在佢嘅臣僕、反以為榮幸、能救眼前嘅苦難、唔係主嘅臣僕所想望。單係望日後嘅福、主乘住佢嘅榮光、共個啲天使落嚟、主嘅臣僕、亦得榮光呀。

APOLLYON.—'Thou has already been unfaithful in thy service to him; and how dost thou think to receive wages of him?'

魔鬼又話、你服事呢個主、已經唔算得係忠心咯、重望得佢嘅賞賜咩。

CHRISTIAN.—'Wherein, O Apollyon, have I been unfaithful to him?'

基督徒話、我有邊樣唔忠心呢。

꜂hò kwo꜄ fuk꜆-sz꜅ ꜃ngo ꜀me? Méi꜅ kín꜄ ꜃kʻöü ꜁laí kau꜄-kwo꜄ ꜃kʻöü-ke꜄ ꜀shan-puk꜇, tʻüt꜆ ꜁léí ꜃ngo ꜂shau: yök꜇ haí꜅ ꜃yau tsun꜅ ꜀sam fuk꜇-sz꜅ ꜃ngo, péí꜅ ꜃néí-ke꜄ ꜂Chü, wák꜇ ꜃kʻöü-ke꜄ puk꜇ chuk꜆-chü꜅, ꜃ngo tsau꜅ tsun꜅ lik꜇, tsun꜅ ꜁mau, kau꜄ ꜃kʻöü ꜀fán-꜁laí. ꜀Ni-꜀ti haí꜅ chung꜄ ꜁yan ꜂sho ꜀chí ke꜄ ꜀le. ꜃Ngo ꜁yü-꜀kam yik꜇ haí꜅ ꜁laí kau꜄ ꜃néí á꜄.'

꜀Kéí-tuk꜆-꜁tʻò wá꜅:—'꜃Ngo ꜂Chü ꜁m tsik꜆-hak꜆ kau꜄ ꜃kʻöü ꜀shan-puk꜇, haí꜅ ꜀yan-waí꜅ ꜂söng shí꜄ ꜃kʻöü ꜃yau oí꜄ ꜂Chü-ke꜄ ꜀sam ꜃mò: yau꜅ ꜂tʻaí ꜃kʻöü tò꜄-꜂taí ꜂hang ꜀tsʻung ꜂Chü ꜁m ꜀tsʻung: chí꜄ ꜀yü wá꜅ ꜁m tak꜆ ꜂hò ꜃sz, tsoí꜅ ꜃kʻöü-ke꜄ ꜀shan-puk꜇ ꜂fán ꜃yí-waí꜅ ꜃wing-hang꜅; ꜁nang kau꜄ ꜃ngán-꜁tsʻín-ke꜄ ꜂fú-꜁nán, ꜁m haí꜅ ꜂Chü-ke꜄ ꜀shan-puk꜇ ꜂sho ꜂söng mong꜅, ꜀tán haí꜅ mong꜅ yat꜇-hau꜅-ke꜄ fuk꜆. ꜂Chü ꜁shing-chü꜅ ꜃kʻöü-ke꜄ wing꜇-꜀kwong, kung꜅ ko꜄-꜀ti ꜀tʻín-sz꜄ lok꜇ ꜁laí, ꜂Chü-ke꜄ ꜀shan-puk꜇ yik꜇ tak꜆ ꜁wing-꜀kwong á꜄.'

꜀Mo-꜂kwaí yau꜅ wá꜅:—'꜃Néí fuk꜇-sz꜅ ꜀ni ko꜄ ꜂Chü ꜃yí-꜀king ꜁m sün꜄ tak꜆ haí꜅ ꜀chung ꜀sam lok꜆; chung꜅ mong꜅ tak꜆ ꜃kʻöü-ke꜄ ꜂shöng-tʻsz꜄ ꜀me?'

꜀Kéí-tuk꜆-꜁tʻò wá꜅:—'꜃Ngo ꜃yau ꜀pín yöng꜅ ꜁m ꜀chung ꜀sam ꜀ni?'

few, 2. You think serve him better than serving me, eh? 39. Not-yet seen him come to-save his servants, to-deliver from my hands: If it-is (that you) have entire heart to-serve me, by your Lord, or his servants caught, I then to-the-extreme-of strength, to-the-extreme-of plans save (them) back come. This is all men what know, 24. I now also am come to-save you, 2.'

Christian said:—'My Lord not immediately save his servants, is because wish to-try them have love Lord's heart (or) not; further to-see (whether) they to-the bottom are-willing to-follow the-Lord, (or) not to-follow · as to saying not able (to-have-a) good death, it-is-to his servants changed to-be glory; able to-save-from eyes before difficulties not is Lord's servants what wish hope-for, only is hope future's happiness. Lord in-his glory, with those angels, down come, Lord's servants also obtain glory, 2.'

Devil further said:—'You serve this [*C.*] Lord already not reckon obtain have sincere heart, 32; still look to-obtain his reward, eh? 39.'

Christian said:—'I have what kind not faithful heart, eh? 53.'

APOLLYON.—'Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice thing. Thou wast, also, almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.'

魔鬼話、你始初行呢條路、爭啲死在憂鬱泥中、就心懶意惰咯、又你所孭嘅大包袱、應該等主替你解脫、你反靠着唔好嘅法子嚟解。而且貪瞓犯罪、失曉個部憑據書。又見個兩隻獅子、爭啲就走翻轉頭。與及行呢條路、所見所聞嘅事、你若講過人知、時時有貪名聲嘅意思、流露出嚟。

CHRISTIAN.—'All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.'

基督徒話、你如今所講嘅、確係實事、我重有別啲惡、你未曾講及、但我所服事嘅主、心中慈悲、肯赦人罪嘅。而且呢啲惡事、我先日在你國中學嚟嘅、因個陣時、歡喜做惡事、好似食好野一樣。我被個啲罪積住、自己埋怨、自己嗟嘆、就得主赦免咯。

꜁Mo-꜂kwai wá꜅ :—'꜃Néi ꜂ch'i-꜀ch'o ꜁háng ꜀ni ꜁t'iú lò꜅, ꜀cháng ꜀tí ꜂sz tsoí꜅ ꜀Yau-wat꜆ ꜁Nai ꜀chung, tsau꜅ ꜀sam ꜃lán, yí꜄ to꜅-lok˳. Yau꜅ ꜃néi ꜂sho ꜀me ke꜄ tái꜅ ꜀páu-fük꜇, ꜀ying-꜀koi ꜂tang ꜂Chü t'ai꜄ ꜃néi ꜂kái-t'üt˳, ꜃néi ꜂fán k'áu꜄-chök˳ ꜁m ꜂hò ke꜄ fát˳-꜂tsz ꜁lai ꜂kái. ꜁Yí-꜂ch'e ꜀t'ám fan꜄ fán꜅-tsöü꜅, shat꜆-꜀hiú ko꜄ pò꜅ ꜀p'ang-köü꜄ ꜀shü. Yau꜅ kín꜄ ko꜄ ꜃löng chek˳† ꜀sz-꜂tsz, ꜀cháng ꜀ti tsau꜅ ꜂tsau ꜀fán-꜂chün-꜁t'au. ꜁Yü-k'ap꜇ ꜁háng ꜀ni ꜀t'iú lò꜅, ꜂sho kín꜄, ꜂sho ꜁man-ke꜄ sz꜅, ꜃néi yök꜇ ꜂kong kwo꜄ ꜁yan ꜀chí, ꜁shí-꜁shi ꜃yau ꜀t'ám ꜁meng†-꜀sheng† ke꜄ yí꜄-sz꜄, ꜁lau-lò꜅-ch'ut꜆-꜁lai.'

Devil said:—'You beginning walk this [*C.*] road, wanted a-little-of dying in Despond Mud midst, then heart lazy, intention indolent, 32. Further you what carry-on-back big bundle-of-clothing, ought to-wait-till Lord for you undo, you on-the-contrary depend-upon not good means in-order-to undo. Moreover coveting sleep, sinned, lost that [*C.*] proof-book. Further seeing those two [*C.*] lions, wanted a-little-of just running back. And walking this [*C.*] road whatever you-have-seen, whatever-you-have heard matters, you if spoke to people for-them-to-know, constantly have coveted good-reputation's meaning, inadvertently-disclosed.'

꜀Kéi-tuk꜆-꜁t'ò wá꜅:—'꜃Néi ꜁yü-꜀kam ꜂sho ꜂kong ke꜄, k'ok˳ hai꜅ shat꜇ sz꜅, ꜃ngo chung꜅ ꜃yau pít꜇ ꜀ti ok˳, ꜃néi méi꜅-꜁ts'ang ꜂kong-k'ap꜇; tán꜅ ꜃ngo ꜂sho fuk꜇-sz꜅-ke꜄ ꜂Chü, ꜀sam ꜀chung ꜁ts'z-꜀péi ꜂hang she꜄ ꜁yan tsöü꜅-ke꜄. Yí-꜂ch'e ꜁ni-꜀ti ok˳ sz꜅, ꜃ngo ꜀sin-yat꜇ tsoí꜅ ꜃néi kwok˳ ꜀chung hok˳-꜁lai-ke꜄, ꜀yan ko꜄ chan꜅ ꜂shí*, ꜀fún-꜂héi tsò꜅ ok˳ sz꜅, ꜂hò ꜃t'sz shik꜇ ꜂hò ꜃ye yat꜆ yöng꜅; ꜃ngo péi꜅ ko꜄-꜀ti tsöü꜅ chák˳-chü꜅, tsz꜅-꜂kéi ꜁mái-yün꜄, tsz꜅-꜂kéi ꜀tse-t'án꜄, tsau꜅ tak꜆ ꜂Chü she꜄-꜃mín lok˳.

Christian said:—'You now what say, truly is a-real matter, I still have other evils you not-yet spoken about; but I whom serve Lord (*i.e.* the Lord whom I serve) heart middle compassionate, willing to-forgive men (their) sins. Moreover these evil things I former-day in your country midst learned-come, because that [*C.*] time pleased to-do evil matters, very like eat good things one same; I by those sins pressed-down, self cherish ill-will, self groaned, then obtained Lord forgive, 32.'

Then Apollyon broke out into a grievous rage, saying, 'I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.'

個時亞波淪忽然大怒起嚟話、我就係你主嘅仇敵、極憎惡佢嘅律法、極憎惡佢嘅百姓、我如今出嚟、正係要阻止你。

CHRISTIAN.—'Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.'

基督徒話、你要子細呀、我如今在主嘅大路之中、即係聖潔嘅路、故此你自己要打點呀。

Then Apollyon straddled quite over the whole breadth of the way, and said:—'I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul.'

個時亞波淪橫截住路、唔俾基督徒過、話、我怕乜野呢、我必要你死在呢處、我誓曉願咯、若放你過去、唔稱得爲陰府嘅王、喺呢處一定要攞你條命。

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand with which he caught it, and so prevented the danger of that.

噉就搣袖鏢刮佢胸前、基督徒揨信主嘅籐牌擋住、好彩冇受傷。

Then did Christian draw, for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it,

基督徒見佢咁兇惡、唔好企處等死、就將聖神寶劍拔出。亞波淪盡力嚟攻、袖鏢好似落雨一樣。基督徒雖

Koᵓ ꜀shí Áᵓ-꜀po-꜀lun fat꜆-꜀yín tái²-nò² ᶜhéi ꜀laí wá²:—'ᶜNgo tsau² hai² ᶜnéi ᶜChü-keᵓ ꜀ch'au-tik꜆; kik꜆ ꜀tsang-wúᵓ ᶜk'öü-keᵓ lüt꜆-fát꜆, kik꜆ ꜀tsang-wúᵓ ᶜk'öü-keᵓ pák꜆-singᵓ; ᶜngo ꜀yü-꜀kam ch'ut꜆ ꜀laí, chingᵓ hai² yiúᵓ ᶜcho-ᶜchí ᶜnéi.'

That time Apollyon suddenly great anger rise come, said:—'I just am your Lord's enemy; extremely hate his laws, extremely hate his people; I now am-out come just is want to-hinder you.'

꜀Kéi-tuk꜆-꜀t'ò wá²:—'ᶜNéi yiúᵓ ᶜtsz-saíᵓ áᵓ; ᶜngo ꜀yü-꜀kam tsoí² ᶜChü-keᵓ tái² lò² ꜀chi ꜀chung, tsik꜆ hai² shingᵓ kít꜆-keᵓ lò²; kwúᵓ-ᶜtsz ᶜnéi tsz²-ᶜkéi yiúᵓ ᶜtá ᶜtím áᵓ.'

Christian said:—'You must be-careful; 2; I now in Lord's main road's midst, just is holy pure road; therefore you must be-prepared, 2.'

Koᵓ ꜀shí Áᵓ-꜀po-꜀lun ꜀wáng-tsít꜆-chü² lò², ꜀m ᶜpéi ꜀Kéi-tuk꜆-꜀t'ò kwoᵓ wá²:—'ᶜNgo p'áᵓ mat꜆ ᶜye ꜀ni? ᶜNgo pít꜆ yiúᵓ ᶜnéi ᶜsz tsoí² ꜀ni shüᵓ; ᶜngo shai² ꜀hiú yün² lok꜆, yök꜆ fongᵓ ᶜnéi kwoᵓ höüᵓ, ꜀m ꜀ch'ing tak꜆ wai² ꜀Yam-ᶜfú-keᵓ ꜀Wong; ᶜhaí ꜀ni shüᵓ yat꜆ ting² yiúᵓ ᶜlo ᶜnéi ꜀t'iú meng²*.

That time Apollyon across stopped the-road, not let Christian pass, saying:—'I afraid-of what thing, eh? 53. I certainly want you to-die in this place; I sworn have an-oath, 32, if let you pass away, not entitled can be Hades's Prince; at this place to-a certainly must take your [C.] life.'

ᶜKòm tsau² ᶜk'ái tsau²-꜀piú kat꜆ ᶜk'öü ꜀hung ꜀ts'ín; ꜀Kéi-tuk꜆-꜀t'ò ꜀ning sunᵓ ᶜChü-keᵓ ꜀t'ang ꜀p'ái tongᵓ chü², ᶜhò ᶜts'oí ᶜmò shau² ꜀shöng.

So then with sleeve-dart to-stab his breast; Christian took trusting-in the-Lord's rattan shield, (and) warded (it off), very fortunate not receive injury.

꜀Kéi-tuk꜆-꜀t'ò kínᵓ ᶜk'öü kòmᵓ ꜀hung-ok꜆, ꜀m ᶜhò ᶜk'éi shüᵓ ᶜtang ᶜsz, tsau² ꜀tsöng Shingᵓ-꜀Shan ᶜpò kímᵓ pat꜆ ch'ut꜆: Áᵓ-꜀po-꜀lun tsun² lik꜆ ꜀laí ꜀kung, tsau²-꜀piú ᶜhò ᶜt'sz lok꜆ ᶜyü yat꜆ yöng²; ꜀Kéi-tuk꜆-꜀t'ò ꜀söü

Christian seeing him so fierce, not good stand at-the-place waiting-for death, then took the-Holy Spirit precious sword, drawing (it) out: Apollyon with-his-whole strength come-on to-attack, sleeve-dart very like falling

Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker. Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that, Christian's sword flew out of his hand.

出力抵擋、但手脚頭面、都有受傷咯、故此輕輕退後。亞波淪越發上前、基督徒再奮起精神、出盡氣力、共佢大戰。呢塲苦戰、足有半日、基督徒嘅氣力、爭啲都冇嗻咯、因爲受傷、到呢個時候、自然軟弱咯。亞波淪趂呢個勢子、就上前攬住佢、攞佢落地、個時基督徒不覺跌嘵把劍。

Then said Apollyon:—'I am sure of thee now!' And with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying:—'Rejoice not against me, O mine enemy: when I fall, I shall arise!;' and with that gave him a deadly

亞波淪話、如今你條命、重唔死在我手、就盡力壓住佢、基督徒噉就唔望得生咯。誰知佢得上帝恩典、適值亞波淪遞起隻手、想打死佢、基督徒伸手一摩、摩着自己把劍、就刮亞波淪、佢大聲話、仇敵、你咪咁歡喜、

ch'ut꜆ lik꜇ ꜂tai tong꜄, tán꜅ ꜃shau, kök°, ꜁t'au, mín꜅, ꜀tò ꜃yau shau꜅ ꜁shöng lok°. Kwú꜄-꜂t'sz ꜁heng†-꜀heng*† (NOTE.—This is very peculiar: when the two words occur together, the first is put down into the 下平) t'öü꜄ hau꜅; Á꜄-꜀po-꜁lun yüt꜇-fát° ꜃shöng-꜁ts'ín. ꜀Kéi-tuk꜆-꜁t'ò tsoi꜄ ꜃fan ꜂héi ꜀tsing-꜀shan, ch'ut꜆ tsun꜅ héi꜄-lik꜇, kung꜅ ꜃k'öü tái꜅ chín꜄. ꜀Ni ꜁ch'öng ꜂fú chín꜄ tsuk꜆ ꜃yau pún꜄ yat꜇, ꜀Kéi-tuk꜆-꜁t'ò-ke꜄ héi꜄-lik꜇ ꜀cháng ꜀ti ꜀tò ꜃mò sái꜄ lok°; ꜀yan-wai꜅ shau꜅ ꜀shöng, tò꜄ ꜀ni ko꜄ ꜁shí-hau꜅, tsz꜅-꜁yín ꜃yün-yök꜇ lok°. Á꜄-꜀po-꜁lun ch'an꜄ ꜀ni ko꜄ shai꜄-꜂tsz, tsau꜅ ꜃shöng-꜁ts'ín ꜃lám chü꜅ ꜃k'öü, ꜂ung ꜃k'öü lok꜇ téi꜅; ko꜄ ꜁shí ꜀Kéi-tuk꜆-꜁t'ò pat꜆-kok° tít°-꜀hiú ꜂pá kím꜄.

of-rain one same; Christian although exerting (his) strength to-ward-off, but hands, feet, head, face even have receive wounds, 32. Therefore lightly retire back; Apollyon still-more advanced. Christian again roused-up (his) energy, (and) exerted all (his) vigour together-with him (had) a-great battle. This [C.] bitter fight fully had half a-day, Christian's vigour wanted-but a-little-of even (being) none at-all, 32; because (he) had-received wounds arrived-at this [C.] time, consequently weak, 32. Apollyon availed (himself)-of this [C.] opportunity, then (stepped) up-forward, (and) putting-his-arms-round him, pushed him down-to the-gronnd; at-that time Christian inadvertently let-fall [C.] sword.

Á꜄-꜀po-꜁lun wá꜅:—'꜁Yü-꜀kam ꜃néi ꜁t'iú meng꜅* chung꜅ ꜁m ꜂sz tsoi꜅ ꜃ngo ꜂shau?' Tsau꜅ tsun꜅ lik꜇ át°-chü꜅ ꜃k'öü, ꜀Kéi-tuk꜆-꜁t'ò ꜂kòm tsau꜅ ꜁m mong꜅ tak꜆ ꜀sháng lok°. ꜁Shöü-꜀chí ꜃k'öü tak꜆ Shöng꜅-tai꜄ ꜀yan-꜂tín, shik꜆-chik꜇ Á꜄-꜀po-꜁lun tai꜅ ꜂héi chek° ꜂shau, ꜂söng ꜂tá ꜂sz ꜃k'öü, ꜀Kéi-tuk꜆-꜁t'ò ꜀shan ꜂shau yat꜆ ꜂mo, ꜂mo chök° tsz꜅-꜂kéi ꜂pá kím꜄, tsau꜅ kat꜆ Á꜄-꜀po-꜁lun, ꜃k'öü tái꜅ ꜀sheng† wá꜅:—'꜁Ch'au-tik꜇, ꜃néi ꜃mai kòm꜄ ꜀fún-꜂héi,

Apollyon said:—'Now your [C.] life still not die in my hands?' Then (he) expended-all (his) strength (and) pressed him, Christian (being) so then not hope to-be-able to-live, 32. Nevertheless he obtaining God's favour, just-then Apollyon lifted up [C.] hand, wishing to-strike to-death him, Christian stretched-out (his) hand with-one feel, by-feeling got-hold-of his-own [C.] sword, then stabbed Apollyon, he great sound said:—

thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying:—'Nay, in all these things we are more than conquerors through Him that loved us.' And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more.—'*Pilgrim's Progress.*'

我雖跌倒、重可以起得身嘅。亞波淪撒開手、好似受重傷噉。基督徒趁呢個勢子、再上前追佢、話、托賴愛我嘅主、令我打贏呀。亞波淪就展開對翼、急急飛去。

LESSON, XXVIII.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town some who took part with Diabolus—I say, they were so hardy as to thrust themselves into Mansoul. (Three, did I say? I think there were four). Now to whose house should these Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-Questioning; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this Evil-

過噃幾個月、魔王有四個至大膽嘅疑兵、靜中搵倒機會入人靈城、一直嚟到邪辨屋企、因邪辨係魔王嘅老僕役、大有威勢嘅。邪辨當時出去迎接佢哋、而且供應添、住下有耐、邪辨就問佢四人話、你哋係同埋一個城地方嚟嘅唔係呢。四人答話、唔係呀、同省嘅啫、有一個話、我係思疑全能王處嚟嘅、又一個話、我

ᶜ̱ngo ꜀söü títₒ-ᶜtò, chungᵓ̱ ᶜho-ᶜ̱yí ᶜhéi-tak꜄-꜀shan-keᵓ. Áᵓ-꜀po-꜀̱lun sáᵓ-꜀hoí ᶜshau, ᶜhò ᶜ̱t'sz shauᵓ̱ ᶜ̱ch'ung ꜀shöng ᶜkòm. ꜀Kéi-tuk꜄-꜀̱t'ò ch'anᵓ ꜀ni koᵓ shaíᵓ-ᶜtsz, tsoíᵓ ᶜ̱shöng-꜀̱ts'ín ꜀chöü ᶜ̱k'öü, wáᵓ̱ :—'T'okₒ-láíᵓ̱ oíᵓ ᶜ̱ngo-keᵓ ᶜChü lingᵓ̱ ᶜ̱ngo ᶜtá-꜀yeng† áᵓ. Áᵓ-꜀po-꜀̱lun tsauᵓ̱ ᶜchín ꜀hoí töüᵓ yik꜄̱, kap꜄-kap꜄ ꜀féi höüᵓ.

'Enemy, you don't-be so pleased, I although fall, still may rise.' Apollyon threw-out (his) hands very like (he) had-received serious wound so. Christian embracing this [*C.*] opportunity, again advancing pursued him, saying :—'Relying-upon loving me Lord (who has) caused me to-get-the-victory, 2.' Apollyon then spreading open (his) pair-of wings, quickly flew away.

LESSON, XXVIII.

Kwoᵓ ꜀híú ᶜkéi koᵓ yüt꜄̱, ꜀Mò-꜀̱Wong ᶜ̱yau szᵓ koᵓ chíᵓ-táíᵓ̱ ᶜtám keᵓ ꜀̱Yí-꜀ping, tsingᵓ̱ ꜀chung ᶜwan-ᶜtò ꜀kéi-wúíᵓ̱ yap꜄̱ ꜀̱Yan-꜀̱ling-꜀̱sheng†, yat꜄ chik꜄̱ ꜀̱laí-tòᵓ ꜀̱Ts'e-pínᵓ̱ uk꜄-ᶜk'éi; ꜀yan ꜀̱Ts'e-pínᵓ̱ haíᵓ̱ ꜀Mo-꜀̱Wong-keᵓ ᶜ̱lò puk꜄̱-yik꜄̱, táíᵓ̱ ᶜ̱yau ꜀waí-shaíᵓ-keᵓ. ꜀̱Ts'e-pínᵓ̱ ꜀tong-꜀̱shí ch'ut꜄ höüᵓ ꜀̱ying-tsípₒ ᶜ̱k'öü-téíᵓ̱ ; ꜀̱yí-ᶜch'e ꜀kung-yingᵓ ꜀t'ím. Chüᵓ̱-ᶜ̱há ᶜ̱mò ᶜnoí,* ꜀̱Ts'e-pínᵓ̱ tsauᵓ̱ manᵓ̱ ᶜ̱k'öü szᵓ ꜀̱yan wáᵓ̱:—'ᶜ̱Néi-téíᵓ̱ haíᵓ̱ ꜀̱t'ung-꜀̱máí yat꜄ koᵓ ꜀̱sheng† téíᵓ̱-꜀fong ꜀̱laí-keᵓ ꜀̱m haíᵓ̱ ₒni?' Szᵓ ꜀̱yan tápₒ wáᵓ̱ :—'꜀̱M haíᵓ̱ áᵓ, ꜀̱t'ung ᶜsháng-keᵓ che꜄.' ᶜ̱Yau yat꜄ koᵓ wáᵓ̱ :—'ᶜ̱Ngo haíᵓ̱ ꜀Sz-꜀̱yí ꜀̱Ts'ün-꜀̱nang ꜀̱Wong shüᵓ ꜀̱laí keᵓ,' Yauᵓ̱ yat꜄ koᵓ wáᵓ̱ :—'ᶜ̱Ngo

(After) passed (were) several [*C.*] months, Devil-Prince had four [*C.*] greatest courage Doubter-soldiers, secretly found opportunity to-enter Mansoul City, one straight came-to Evil-Questioning house; because Evil-Questioning was Devil-Prince's old servant, (he was) great (in) having authority (*or* power). Evil-Questioning at-that time out went to-greet them; moreover succoured also. (They had) lived (there) not long, (when) Evil-Questioning then asked them (the) four men, saying :—'You are with together one [*C.*] city's place come (or) not is, eh? 53.' Four men answering, said :—'(We) not are 2, (we are) same province only, 7.' There-

Questioning's house, as was said, did these Diabolonians come; (you may be sure that they had directions how to find the way thither); so he made them welcome, pitied their misfortune and succoured them with the best that he had in his house.—Now after a little acquaintance, (and it was not long before they had that), this old Evil-Questioning asked the Doubters if they were all of a town; he knew that they were all of one kingdom. And they answered, 'No, nor of one shire neither; for I,' said one, 'am an Election-doubter;' 'I' said another, 'am a Vocation-doubter;' then said the third, 'I am a Salvation-doubter;' and the fourth said he was a Grace-doubter.—'Well,' quoth the old gentlemen, 'be of what shire you will, I am persuaded that you are down, boys; you have the very length of my foot, are one with my heart, and shall be welcome to me.' So they thanked him, and were glad that they had found themselves an harbour in Mansoul. Then said Evil-Questioning to them:—'How many of your company might there be that came with you to the siege of Mansoul? And they answered:—'There were but ten thousand

係思疑救主處嚟嘅、又一個話、我係思疑得救處嚟嘅、又一個話、我係思疑賜恩處嘅。邪辨話、你哋所出嘅地方、雖係有別、但頗共我同心、我眞係歡喜你哋喺呢處住囉、個四人就感謝佢話、我哋十分歡喜喺呢個城咁好地方住呀。邪辨問話、先時有幾多人同你哋嚟打人靈城呢、答話、一萬思疑兵、一萬五千流血兵、但可惜個啲流血兵、俱被以馬內利捉清咯。邪辨話、一萬疑兵係好多吖、點解你哋咁細膽、唔敢上前攻打仇敵呢、答話、因爲我哋大元帥至先逃走呀。邪辨問話、嗰個懦弱元帥係乜誰呢、答話、就係不信羅。佢從前做過人靈城府尹嘅、你唔好話

haí^{2} ꜀Sz-꜀yí Kauʾ-ʿChü shüʾ ꜁laí keʾ;' yau^{2} yat꜄ koʾ wá^{2} :—' ˤNgo haí^{2} ꜀Sz-꜀yí Tak꜄-kauʾ shüʾ ꜁laí keʾ;' yau^{2} yat꜄ koʾ wá^{2} :—' ˤNgo haí^{2} ꜀Sz-꜀yí Ts'zʾ-꜀yan shüʾ keʾ.' ꜁Ts'e-pín^{2} wá^{2} :—' ˤNéi-téi^{2} ʿsho ch'ut꜄ keʾ téi^{2}-꜀fong, ꜀söü haí^{2} ˤyau pít꜄, tán^{2} ʿp'o kung^{2} ˤngo ꜁t'ung ꜀sam; ˤngo ꜀chan haí^{2} ꜀fún-ʿhéi ˤnéi-téi^{2} ʿhaí ꜀ni shüʾ chü^{2} loʾ.' Koʾ szʾ ꜁yan tsau^{2} ʿkòm-tse^{2} ˤk'öü, wá^{2} :—' ˤNgo-téi^{2} shap꜄-꜀fan ꜀fún-ʿhéi ʿhaí ꜀ni koʾ ꜁sheng†, kòmʾ ʿhò téi^{2}-꜀fong chü^{2} áʾ.' ꜁Ts'e-pín^{2} man^{2}, wá^{2} :—' ꜀Sín-꜁shí ˤyau ʿkéi ꜀to ꜁yan ꜁t'ung ˤnéi-téi^{2} ꜁laí ʿtá ꜁Yan-꜁ling-꜁sheng† ꜂ni?' Táp꜆ wá^{2} :—' Yat꜄ mán^{2} ꜀Sz-꜀yí ꜀ping, yat꜄ mán^{2} ˤng ꜀ts'ín ꜁Lau-hüt꜆ ꜀ping; tán^{2} ʿho sik꜄ koʾ-꜀ti ꜁Lau-hüt꜆ ꜀ping, ꜀k'öü péi^{2} ꜁Yí-ˤmá-noí^{2}-léi^{2} chuk꜆ ꜀ts'ing lok꜆.' ꜁Ts'e-pín^{2} wá^{2} :—' Yat꜄ mán^{2} ꜁Yí ꜀ping haí^{2} ʿhò ꜀to ꜀á. ʿTím ʿkái ˤnéi-téi^{2} kòmʾ saíʾ ʿtám, ꜁m ʿkòm ˤshöng-꜁ts'ín ꜀kung-ʿtá ꜁ch'au-tik꜅ ꜂ni?' Táp꜆-wá^{2} :—' ꜀Yan-waí^{2} ˤngo-téi^{2} Táí^{2}-꜁yün-shöüʾ chíʾ ꜀sín ꜁t'ò-ʿtsau áʾ.' ꜁Ts'e-pín^{2} man^{2}, wá^{2} :—' ʿKo-koʾ no^{2}-yök꜅ ꜁Yün-shöüʾ haí^{2} mat꜄-ʿshöü* ꜂ni?' Táp꜆ wá^{2} :—' Tsau^{2} haí^{2} Pat꜄-sunʾ loʾ. ˤK'öü ꜁ts'ung-꜁ts'ín tsò^{2}-kwoʾ ꜁Yan-꜁ling-꜁sheng† ʿFú-ˤwan-keʾ. ˤNéi ꜁m ʿhò wá^{2}

was one [C.] said :—' I am (a) Doubter (of the) Almighty Prince place come;' again one [C.] said :—' I am Doubter (of) Saviour place come;' again one [C.] said :—' I am Doubter (of) Salvation place come;' again one [C.] said :—' I am Doubter (of) Giving Grace place come.' Evil-Questioning said :—' You what outcome place, although there-is having difference, but considerable together-with me united heart. I really am delighted (for) you (to be) at this place to-live, 31. Those four men then thanked him, saying :—' We (are) ten parts pleased in this [C.] city, such (a) good place to-live, 2.' Evil-Questioning asked, saying :—' Formerly were how many men with you came to-assault Mansoul City, eh? 53.' (They) answering, said :—' One myriad Doubter-soldiers, one myriad five thousand Flow-Blood soldiers; but alas those Flow-Blood soldiers all by Emmanuel were-taken completely, 32.' Evil-Questioning, said :—' Ten-thousand Doubter-soldiers are very many, 1. How (is it to be) explained you (had) so small courage (and did) not dare to-go-forward to-fight (your) enemies, eh? 53.' (They) anwering, said :—

Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen,' quoth they, 'border upon our country, but, poor men, as we hear, they were every one taken by Emmanuel's forces.' 'Ten thousand!' quoth the old gentlemen, 'I'll promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes?' 'Our general,' said they, 'was the first man that did run for it.' 'Pray,' quoth their landlord, 'who was that your cowardly general?' 'He was once the Lord-Mayor of Mansoul,' said they. 'But pray call him not a cowardly general, for whether any from the east to the west had done more service for our Prince Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they catched him, they would for certain have hanged him, and we promise you hanging is but a bad business.'

佢懦弱呀、因爲自東至西、自南至北、都有一個人學得翻佢咁忠心順服魔王嚅、倘若佢被以馬內利捉住、是必吊死佢咯、噉樣走生重好過被吊死哩。

ᶜk'öü no²-yök₂ á˒; ꜀yan-wai² tsz² ꜀tung chí˒ ꜀sai, tsz² ꜀nám chí˒ pak˒, ꜀tò ᶜmò yat˒ ko˒ ꜀yan hok₂ tak˒ ꜀fán ᶜk'öü kòm˒ ꜀chung-꜀sam shun²-fuk₂ ꜀Mò-꜀Wong ká˒. ᶜT'ong-yök₂ ᶜk'öü péí² ᶜYí-ᶜmá-noí²-léí² chuk˳-chü², shí²-pít˒ tíú˒ ᶜsz ᶜk'öü lok˳ ᶜkòm ᶜyöng* ᶜtsau-꜀sháng chung² ᶜhò kwo˒ péí² tíú˒ ᶜsz ꜀le.'

'Because our generalissimo at-the-very first ran away, 2.' Evil-Questioning asked, saying:—'That [*C.*] cowardly general was who, eh? 53.' (They) answering, said:—'(It) just was Unbelief, 31. He formerly was [NOTE.—The meaning of this 做 tsò² might perhaps be better rendered by "acted as," but without any sense of an acting appointment in it]. Mansoul's Civil-Governor.' [NOTE.—Williams in his Tonic Dictionary gives this term 府尹 ᶜfú-ᶜwan as Mayor of Peking, but as is well known there is no such office as that corresponding to Mayor amongst Western people: this rendering in Williams is therefore only a adaptive one. Mayers gives it in his "Chinese Government" in one case as Governor of (the Imperial Prefecture of) 順天府 *Shun²-꜀t'in ᶜfú*, and in the other case where it is used as "Civil Governor" in one of the Manchurian provinces. It is perhaps the best and only term which could be used in this connection, and, at all events, conveys the idea of Mayor as well as such an idea can be conveyed to a Chinese mind, ignorant of Western ideas]. You (must) not (*i.e.* not good) say he (was) weak, 2;

Then said the old gentleman :—'I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them, I would see what I could do.' 'Ay,' said they, 'that would be well if we could see that; but wishes, alas! what are they?' And these words were spoken aloud. 'Well,' said old Evil-Questioning, 'take heed that you talk not too loud, you must be squat and close, and must take care of youiselves while you are here, or I'll assure you, you will be snapped.' 'Why?' quoth the Doubters. 'Why?' quoth the old gentlemen! 'Why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Willbewill, a most cruel enemy of ours, and him the Prince has

邪辨話、我若統帶個一萬疑兵、人靈城是必被我絕滅囉。答話、佢哋若係重喺處就好喇、但你如今空想、係有乜益呢、講到呢句說話係好大聲、邪辨話、喂、咪咁大聲講喇、恐怕有人知到你哋喺呢處、你哋就唔得掂嘅嘩。個時有人嚟捉你哋呀。答話、因乜緣故呢、邪辨話、你哋唔知咩。因爲以馬內利嘅保惠師、共總軍兵士、都住滿城裏呀。更有一個人、名叫主意嘅、佢係我哋至大對頭、以馬內利命佢把守城門、又吩咐佢

꜀Ts'e-pín² wá² :—'ᶜNgo yök꜁ ᶜt'ung-táiᵓ ᶜko yat꜆ mán² ꜀Yí-꜀ping, ꜀Yan-꜀ling-꜀sheng† shí²-pít꜆ péí² ᶜngo mít꜁-tsüt꜁ loᵓ.' Táp꜀ wá² :—'ᶜK'öü-téí² yök꜁ haí² chung² ᶜhaí shüᵓ tsau² ᶜhò ꜀lá; tán² ᶜnéí ꜀yü-꜀kam ꜀hung ᶜsöng, haí² ᶜyau mat꜆ yik꜆ ꜀ni?' ᶜKong tòᵓ ꜀ni köüᵓ shüt꜀-wá² haí² ᶜhò tái² ꜀sheng†. ꜀Ts'e-pín² wá² :—'꜀Waí, ᶜmaí kòmᵓ tái² ꜀sheng† ᶜkong ꜀lá, ᶜhung p'áᵓ ᶜyau ꜀yan ꜀chí-tòᵓ ᶜnéí-téí² ᶜhaí ꜀ni shüᵓ, ᶜnéí-téí² tsau² ꜀m tak꜆ tím² keᵓ láᵓ; koᵓ ꜀shí ᶜyau ꜀yan ꜀laí chuk꜀ ᶜnéí-téí² áᵓ.' Táp꜀ wá² :—'꜀Yan mat꜆ ꜀yün-kwúᵓ ꜀ni?' ꜀Ts'e-pín² wá² :—'ᶜNéí-téí² ꜀m ꜀chí ꜀me? ꜀Yan-waí² ᶜYí-ᶜmá-noí²-léí² keᵓ ᶜPò-waí²-꜀sz, kung² ᶜtsung-꜀kwan ꜀ping-sz², ꜀tò chü² ᶜmún ꜀sheng† ᶜlöü áᵓ. Kangᵓ ᶜyau yat꜆ koᵓ ꜀yan, ᶜmeng*† kíúᵓ ᶜChü-yíᵓ keᵓ, ᶜk'öü haí² ᶜngo-téí² chíᵓ-tái² töüᵓ-꜀t'au. ᶜYí-ᶜmá-noí²-léí² ming² ᶜk'öü ᶜpá-ᶜshau ꜀sheng† ꜀mún; yau² ꜀fan-fúᵓ ᶜk'öü

because from east to west, from south to north, also not one [C.] man imitate able again him so honestly submissive-to Devil-Prince, 14. If he by Emmanuel caught certainly hanged to-death, 32. So fashion (he) ran-for-his-life still better than by hanging to-death, 24.'

Evil-Questioning said :—'I, if command-lead that one myriad Doubter-soldiers, Mansoul certainly by me utterly-destroyed (*or* exterminated), 31.' (They) answering said :—'They if were still at (this) place good, 21; but you now emply wish (*i.e.* a fruitless wish) it-is having what profit, eh? 53.' (They) speaking (when it) arrived (at) this sentence of words was (with a) very loud sound. Evil-Questioning, said :—'Hullo! Don't (with) so loud (a) sound speak, 21, fear afraid have man know you at this place, you then not be-able to-be-straight (*i.e.* it will be bad for you), 22; at-that time have man come catch you, 2.' (They) answering, said :—'On-account-of what reason, eh? 53.' Evil-Questioning said :—'You not know, eh? 53. Because Emmanuel's (the) Comforter, together-with captains (and) soldiers even live (so as to make) full (the) city inside, 2.

made Keeper of the Gates, and has commanded him, that with all the Diligence he can, be should look for, search out, and destroy all, and all manner of Diabolonians. And if he lighted upon you, down you go, though your heads were made of gold.' And now to see how it happened; one of the Lord Willbewill's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-Questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

盡力搜尋我哋勦滅、倘被佢捉住你哋、任你頭殼好似金咁堅固、佢都要斬嚟。

The soldier was a man that my Lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after Diabolonians to apprehend them. Now this man, as I told you, heard all the talk that was between old Evil-Questioning and these Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard.—'And sayest thou so, my trusty?' quoth my Lord. 'Ay,' quoth Diligence, 'that I do, and if your Lordship will be pleased to go with me, you shall find it as I have

講緊說話之時、主意有個忠心差役、名叫殷勤、啱啱喺門前經過、側耳聽嘥佢哋所講、呢個殷勤爲人極好膽量、主意十分重用佢、常常命佢日夜盤查城中奸細。如今佢聽嘥呢個惡人議論、佢卽刻去報過主意知、主意答話、係眞嘅咩、殷勤話、眞係嘅呀、你若同我去、就必見

tsunᵓ̲ lik꜄̲ ᶜsau-꜀̲ts'am ᶜ̲ngo-téiᵓ̲ ᶜtsiú-mít꜄̲. ᶜT'ong péiᵓ̲ ᶜ̲k'öü chuk꜀-chüᵓ̲ ᶜ̲néi-téiᵓ̲, yamᵓ̲ ᶜ̲néi ꜀̲t'au-hok꜀ ᶜhò ᶜ̲t'sz ꜀kam kòmᵓ ꜀kín-kwúᵓ, ᶜ̲k'öü ꜀tò yíúᵓ ᶜchám káᵓ.'

Besides have one [*C.*] man, name called Will-be-will, he is our greatest enemy. Emmanuel command him guard city gates; again direct him exert strength, search-for us (and) exterminate (us). If by him caught you, let your head very like gold so strong, he also want chop, 14.'

ᶜKong-ᶜkan shüt꜀-wáᵓ̲ ꜀̲chí ꜀̲shí, ᶜChü-yíᵓ ᶜ̲yau koᵓ ꜀chung-꜀sam ꜀ch'ái-yik꜄̲, ᶜ̲meng*† kíúᵓ ꜀Yan-꜀̲k'an, ꜀ngám-꜀ngám ᶜhaí ꜀̲mún ꜀̲ts'ín ꜀king-kwoᵓ, chak꜄ ᶜ̲yí ꜀t'eng† sáiᵓ ᶜ̲k'öü-téiᵓ̲ ᶜsho ᶜkong. ꜀Ni koᵓ ꜀Yan-꜀̲k'an waiᵓ̲ ꜀̲yan kik꜄̲ ᶜhò ᶜtám-löngᵓ̲, ᶜChü-yíᵓ shap꜄̲-꜀fan chungᵓ̲-yungᵓ̲ ᶜ̲k'öü, shöngᵓ̲-ᶜ̲shöng* mingᵓ̲ ᶜ̲k'öü yat꜄̲ yeᵓ̲ ꜀̲p'ún-꜀̲ch'á ꜀̲sheng† ꜀chung ꜀kán-saiᵓ. ꜀̲Yü-꜀kam ᶜ̲k'öü ꜀t'eng† sáiᵓ ꜀ni koᵓ ok꜀ ꜀̲yan ᶜ̲yí-lunᵓ̲; ᶜ̲k'öü tsik꜄-hak꜄ höüᵓ pòᵓ kwoᵓ ᶜChü-yíᵓ ꜀chí. ᶜChü-yíᵓ táp꜀ wáᵓ̲ :—'Haiᵓ̲ ꜀chan keᵓ ꜀̲me?' ꜀Yan-꜀̲k'an wáᵓ̲ :—'Chanᵓ haiᵓ̲ keᵓ áᵓ. ᶜ̲Néi yök꜄̲ ꜀̲t'ung† ᶜ̲ngo höüᵓ, tsauᵓ̲ pít꜄ kínᵓ

Speaking words' time Will-be-will have [*C.*] faithful lictor, name called Diligence, just-exactly at door before pass, inclined (his) ear, heard all they what talk. This [*C.*] Diligence as (a) man (was of) very good courage, Will-be-will fully reposed-confidence (in) him, constantly commanded him day (and) night investigate city interior bad-charaters. Now he head all this [*C.*] wicked man deliberate; he immediately went reported to Will-be-will to-know. Will-be-will answering, said :—'Is true, eh? 39.' Diligence said :—'True is, 2. You if with me go, then must see them, 32.' Will-

said.' 'And are they there?' quoth my Lord: 'I know Evil-Questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells.'—'But I do,' said this man; and if your Lordship will go, I will lead you the way to his den.' 'Go,' quoth my Lord, 'that I will. Come, my Diligence, let us go find them out.'—So my Lord and his man went together the direct way to his house. Now his man went before to show him his way, and they went till they came even under old Mr. Evil-Questioning's wall. Then said Diligence:—'Hark! my Lord, do you know the old gentlemen's tongue when you hear it?' 'Yes' said my Lord, 'I know it well, but I have not seen him many a day. This I know, he is cunning; I wish he doth not give us the slip.' 'Let me alone for that,' said his servant, Diligence.—'But how shall we find the door?' quoth my Lord. 'Let me alone for that too,' said his man. So he had my Lord Willbewill about, and showed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the house, and caught them all five

個前但落我我是在面嘅呢、係說要逃憂人門、人、誠哲事、爲歡呀、時亦哲、
呢從友、佢話、等於企裏辨唔獨佢你噲使兩嘅個過明之因大辨當姓、明
話、咩、朋知勤吖、人屋、佢邪出咯、啫、嘅、佢唔、心、辨五交朝、做係咁邪辨、百害
意處過唔般跡兩嘅聽話、得得年猾怕話、小邪佢監、第所唔有倒邪城陷
主喺做向囉、脚喇、辨靜勤認認幾狡好、勤必破住入到意喜、兵捉個靈次
咯。重佢一方佢去邪靜般你話、佢之至般是撞捉困守。主歡疑因呢人多
哋辨共今何得你到外話。音、意見極心呀。我時去佢看知好倒實爲擾好
佢邪我如在知帶嚟門講聲主唔話小避慮、即入拉人聞就捉喜、因攪係

ᶜ̱k'öü-téiᵓ̱ lokₒ.' ᶜChü-yíᵓ wáᵓ̱ :—' ꜀Ni koᵓ ꜀̱Ts'e-pínᵓ̱ chungᵓ̱ ᶜhaí shüᵓ ꜀me? ꜀̱Ts'ung-꜀̱ts'ín ᶜ̱ngo kungᵓ̱ ᶜ̱k'öü tsòᵓ̱-kwoᵓ ꜀̱p'ang-ᶜ̱yau; tánᵓ̱ ꜀̱yü-꜀kam yat꜄-höngᵓ ꜀̱m ꜀chí ᶜ̱k'öü lok꜄̱ tsoíᵓ̱ ꜀̱ho ꜀fong loᵓ.' ꜀Yan-꜀̱k'an wáᵓ̱ :—' ᶜ̱Ngo ꜀chí-tak꜄ ᶜ̱k'öü kökₒ-tsik꜄ ꜀á; ᶜtang ᶜ̱ngo táiᵓ ᶜ̱néi höüᵓ ꜀lá.' ᶜ̱Löng ꜀yan ꜀yü-꜀̱shí ꜀̱laí tòᵓ ꜀̱Ts'e-pínᵓ̱ keᵓ uk꜄, ᶜ̱k'éi tsoíᵓ̱ ꜀̱mún ngoíᵓ̱, tsingᵓ̱-ᶜtsing* ꜀t'eng† ᶜ̱k'öü ᶜ̱löü-mínᵓ̱ ᶜkong-wáᵓ̱. ꜀Yan-꜀̱k'an wáᵓ̱ :—' ꜀̱Ts'e-pínᵓ̱-keᵓ ꜀sheng†-꜀yam, ᶜ̱néi yingᵓ̱ tak꜄ ch'ut꜄ ꜀̱m ₒni?' ᶜChü-yíᵓ wáᵓ̱ :—'Yingᵓ̱-tak꜄ lokₒ, tuk꜄̱ haíᵓ̱ ꜀̱m kínᵓ ᶜ̱k'öü ᶜkéi ꜀̱nín che꜄. ᶜ̱K'öü shütₒ-wáᵓ̱ kik꜄̱ ꜀chí ᶜkáu-wát꜄̱ keᵓ; ᶜ̱néi yíúᵓ ᶜsíú-꜀sam chíᵓ ᶜhò, p'áᵓ ᶜ̱k'öü ᶜ̱wúi ꜀̱t'ò-péiᵓ̱ áᵓ.' ꜀Yan-꜀̱k'an wáᵓ̱ :—' ꜀̱M ᶜshaí ꜀yau-löüᵓ̱, ᶜ̱ngo shíᵓ̱-pít꜄ ᶜsíú-꜀sam.' ᶜ̱Löng ꜀yan tsik꜄-꜀̱shí chongᵓ̱ p'oᵓ ꜀̱Ts'e-pínᵓ̱ keᵓ ꜀̱mún, yap꜄̱ höüᵓ, chukₒ-chüᵓ̱ ᶜ̱k'öü ᶜ̱ng koᵓ ꜀yan, ꜀lái ᶜ̱k'öü k'wanᵓ yap꜄̱ ꜀kám, ꜀káu kwoᵓ ꜀̱sheng†꜀̱yan ꜀hon-ᶜshau. Tòᵓ taíᵓ̱ ꜀chíú, ꜀̱Ming-chítₒ manᵓ̱ ꜀chí ᶜChü-yíᵓ ᶜsho tsòᵓ̱ ꜀chí szᵓ̱, tsauᵓ̱ ᶜhò ꜀fún-ᶜhéi; ꜀̱m haíᵓ̱ ꜀yan-waíᵓ̱ chukₒ-ᶜtò ꜀̱Yí-꜀píng ᶜ̱yau kòmᵓ táiᵓ̱ ꜀fún-ᶜhéi, shat꜄̱ ꜀yan chukₒ-ᶜtò ꜀̱Ts'e-pínᵓ̱ áᵓ; ꜀yan-waíᵓ̱ ꜀ni koᵓ ꜀̱Ts'e-pínᵓ̱ shöngᵓ̱-꜀̱shí ᶜkáu-ᶜ̱yíú ꜀̱Yan-꜀̱ling-꜀̱sheng† pákₒ-singᵓ. Yik꜄̱ haíᵓ̱ ᶜhò ꜀to t'szᵓ hámᵓ̱-hoíᵓ̱ ꜀Ming-chítₒ.

be-will, said :—' This [*C.*] Evil-Questioning still at place, eh? 39. Formerly I with him was friend; but now all-along not know he descend in what place, 31.' Diligence said :—' I know his haunts (*lit.* foot-prints), 1; wait I take you go, 21.' Two men hereupon came to Evil-Questioning's house, standing at door outside, quietly heard him inside, talking words. Diligence said :—' Evil-Questioning's voice, you recognise can out not, eh? 53.' Will-be-will, said :—' Recognise can, 32, only it-is not seen him several years only, 7. His words extremely crafty; you need (to-be) careful in-order-to be-well (for) fear he be-able to-escape, 2.' Diligence said :—' (You) not need be-anxious, I will-certainly (be) careful.' Two men immediately smashed (*i.e.* rushed against and broke) open Evil-Questioning's door, in went, caught them five [*C.*] men, drew them (away) confined within gaol handed-over to city men to-watch. Arrived next morning Understanding heard knew Will-be-will what done matter, then very pleased; not is on-account-of catching Doubter-soldiers have so great pleasure, really because caught Evil-Questioning, 2; because this [*C.*]

together, even as Diligence, his man, had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. True-man, the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Willbewill had done over night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-Questoning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

主意共本城百姓、揾佢好耐、都唔揾得着、如今捉倒佢、眞係好彩咯。

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. True-man, the gaoler. So the day was set, and the Court called and come together; and being seated, the prisoners were brought to the bar.—My Lord Willbewill had power to have slain them when at first he took them, and that without any more ado, but he thought it at this

於是定曉一個日期、審判呢五個人。到期個日、城中ʻ長老嚟到按察司衙門聚集、誠人就拉五個犯人到公案、主意本來有權立時釘死佢五個人、但想警戒衆仇敵、俾佢知到驚慌。故此拉佢哋去審、紳衿ʻ長老、仍

ᶜChü-yíᵓ kung² ᶜpún-꜁sheng† pák₀-singᵓ ᶜwan ꜂k'öü ᶜhò noí² ꜀tò ꜁m ᶜwan tak₃ chök₀; ꜁yü-꜀kam chuk₀-ᶜtò ꜂k'öü ꜀chan haí² ᶜhò ᶜts'oí lok₀.

Evil-Questioning constantly embroiled this-city's people, also is very many times insnared Understanding. Will-be-will with (the) city people, search-for him very long also not find able completed; now caught him really is very fortunate, 32.

꜀Yü-꜁shí ting²-꜀hiú yat₃ koᵓ yat₂-꜁k'éi, ᶜsham-p'únᵓ ꜀ni ꜂ng koᵓ ꜁yan. Tòᵓ ꜁k'éi koᵓ yat₂, ꜁sheng† ꜀chung ᶜchöng-꜂lò ꜁laí tòᵓ Onᵓ-ch'át₀-꜁sz ꜁ngá-ᶜmún* tsöü²-tsáp₂, ꜁Sheng†-꜁yan tsau² ꜀lái ꜂ng koᵓ fán²-꜁yan tòᵓ ꜀kung-onᵓ. ᶜChü-yíᵓ ᶜpún-꜀loí ꜂yau ꜀k'ün láp₂-꜁shí ꜀teng†-ᶜsz ꜂k'öü ꜂ng koᵓ ꜁yan, tán² ᶜsöng ᶜking-káiᵓ chungᵓ ꜁ch'au-tik₂, ᶜpéi ꜂k'öü ꜀chí-tòᵓ ꜀king-꜀fong; kwúᵓ-ᶜt'sz ꜀lái ꜂k'öü-téi² höüᵓ ᶜsham. ꜀Shan-꜀k'am ᶜchöng-꜂lò, ꜁ying-

Here-upon fixed one [*C.*] date to-try these five [*C.*] men. Arrived-at date that day city's midst elders came to Chief Justice's Court met, City men then pulled-in five [*C.*] prisoners (criminals) to Judge's-bench. Will-be-will really-and-truly had (the) power immediately nail to-death those five [*C.*] men, but wished to-warn all (the) enemies, let them know be-frightened; therefore brought them away to-trial. Gentry elders again

time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgment. But, I say, Mr. True-man brought them in chains to the bar, to the town-hall for that was the place of judgment. So to be short, the jury was panelled, the witnesses sworn, and prisoners tried for their lives; the jury was the same. * * *.

然揀從前個十二位公義人做同審官。

* * *

And first, old Questioning himself was set to the bar; for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read; the manner and form here follows:—'Mr. Questioning, Thou art here indicted by the name of Evil-Questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: For, (1), Thou hast

明哲就先叫邪辨開嚟審、因佢係做窩家、窩藏個四個疑兵喺自己屋、行正就問佢話、邪辨呀、有人告你、話你係魔王黨羽、極憎惡以馬內利、常時喺人靈城謀反、想傾覆滿城百姓。又話你暗中窩藏外來賊匪、即係個四個疑兵、一則、你平素思疑人靈城眞理、二則、你想接一萬疑兵入城、你噉樣行爲、有罪冇呢。

꜁yín ꜂kán ꜁ts'ung-꜁ts'in ko꜄ shap꜇-yí꜅ ꜂wai* ꜀kung-yí꜅ ꜁yan tsò꜅ ꜁t'ung ꜂sham-꜀kwún. * * *.

selected formerly those twelve righteous men to be jurors. * * *.

꜁Ming-ch'it˳ tsau꜅ ꜀sín kíú꜄ ꜁Ts'e-pín꜅ ꜀hoí ꜁laí ꜂sham; ꜀yan ꜃k'öü haí꜅ tsò꜅ ꜀wo-꜀ká, ꜀wo-꜁ts'ong ko꜄ sz꜄ ko꜄ ꜁Yí-꜀ping ꜂haí tsz꜅-꜂kéí uk꜆; ꜁Háng-ching꜄ tsau꜅ man꜅ ꜃k'öü, wá꜅ :—꜁Ts'e-pín꜅ á꜄, ꜃yau ꜁yan kò꜄ ꜃néí, wá꜅ ꜃néí haí꜅ ꜀Mo-꜁Wong ꜂tong-꜃yü, kik꜇ ꜀tsang-wú꜄ ꜃Yí-꜃má-noí꜅-léí꜅, shöng꜅-꜁shí ꜂haí ꜁Yan-꜁ling-꜁sheng† ꜁mau-꜂fán, ꜂söng ꜀k'ing-fuk꜆ ꜃mún ꜁sheng† pák˳-sing꜄. Yau꜅ wá꜅ ꜃néí òm꜄ ꜀chung ꜀wo-꜁ts'ong ngoi꜅ ꜁loí ts'ák˳-꜀féí, tsik꜆ haí꜅ ko꜄ sz꜄ ko꜄ ꜁Yí-꜀ping: yat꜆ tsak꜆, ꜃néí ꜁p'ing-sò꜄ ꜀sz-꜁yí ꜁Yan-꜁ling-꜁sheng† ꜀chan ꜃léí; yí꜅ tsak꜆, ꜃néí ꜂söng tsíp˳ yat꜆ mán꜅ ꜁Yí-꜀ping yap꜇ ꜁sheng†. ꜃Néí ꜂kòm ꜂yöng* ꜁háng-waí꜅ ꜃yau tsöü꜅ ꜃mò ˳ni?'

Understanding just first called Evil-Questioning out in-order-to try; because he was being harbourer-of-bad-characters, and secreted those four [C.] Doubter-soldiers in his-own house; Do-right then asked him, saying:—'Evil-Questioning, 2, have man prosecute you, saying, you are Devil-Prince adherent, extremely hate Emmanuel, constantly in Mansoul plotting, wishing to-overthrow (the) whole city's people. Further say you dark midst harbour (from the) outside (those that) come (as) thieves, just is those four [C.] Doubter-soldiers: in-the-first place, (you) formerly doubted Mansoul's true doctrine; in-the-second place, you wished to-receive a myriad Doubter-soldiers into (the) city. You so fashion conduct (yourself) have guilt not, eh? 53.'

questioned the truth of her doctrine and state; (2), In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encourging of her enemies, that came from their army unto thee. What sayest thou to this indictment; art thou guilty, or not guilty?'

'My Lord,' quoth he, 'I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the man of Evil-Questioning, which name I deny to be mine, mine being Honest-Inquiring. The one indeed sounds like the other; but I trow your Lordship knows, that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things without running the danger of death.'

Then spake my Lord Willbewill, for he was one of the witness:—'My Lord, and you the honourable bench, and magistrates of the town of Mansoul, you all have heard with your ears, that the prisoner at the bar has denied his name; and so

邪辨答話、我唔明白你講乜野、你問乜誰呢、我名唔係叫邪辨、係叫明察啫、意思大不相同哩、但凡審事要眞實至好、切勿糊塗亂做嚟、想歸眞嘅人、要被拉去受死咩。

主意就對明哲共十二位公義人話、你哋聽聞呢個惡人自己改名哩、話呢件案唔關佢事啝、但我已經識佢三十年咁耐、知實

꜁Ts'e-pín꜅ tápₒ wá꜅ :—' ꜃Ngo ꜁m ꜁ming-pákₒ ꜃néi ꜂kong mat꜆ ꜃ye. ꜃Néi man꜅ mat꜆ ꜂shöü* ꜀ni? ꜃Ngo ꜂meng*† ꜁m hai꜅ kíú꜄ ꜁Ts'e-pín꜅, hai꜅ kíú꜄ ꜁Ming-ch'átₒ che꜆. Yí꜄-sz꜄ tái꜅ pat꜆ ꜀söng꜁-t'ung ꜀le. Tán꜅-꜁fán ꜂sham-sz꜅ ꜃yíú ꜀chan shat꜇ chí꜄ ꜂hò, ts'ítₒ mat꜇ ꜁wú-꜁t'ò ꜂lün* tsò꜅ ká꜄. ꜂Söng ꜀kwai ꜀chan ke꜄ ꜁yan, yíú꜄ péi꜅ ꜀lái höü꜄ shau꜅ ꜂sz ꜀me?'

Evil-Questioning answering, said:—'I not understand you speak what thing. You asking what person, eh? 53. My name not is called Evil-Questioning, is called Honest-Inquiring only, 7. Meaning great not agree, 24. Whosoever tries-matters must-truly really (try) in-order-to-be good, urgently not muddled confused do, 14. (He who) wishes to-be (a) true man, must be dragged away receive death, eh? 39.'

꜂Chü-yí꜄ tsau꜅ töü꜄ ꜁Ming-ch'ítₒ kung꜅ shap꜇-yí꜅ ꜂wai* ꜀kung-yí꜅-꜁yan, wá꜅:—' ꜃Néi-téi꜅ ꜀t'eng†-man꜅ ꜀ni ko꜄ okₒ ꜁yan tsz꜅-꜂kéi ꜂koi ꜂meng* ꜀le, wá꜅, ꜀ni kín꜄ on꜄ ꜁m ꜀kwán ꜃k'öü sz꜅ wo꜄; tán꜅ ꜃ngo ꜃yí-꜀king shik꜆ ꜃k'öü ꜀sám-shap꜇ ꜁nín kòm꜄ noi꜅; ꜀chí shat꜇

Will-be-will then to Understanding together-with the twelve [C.] jurors said:—'You hear this [C.] wicked man himself alters name, 24, saying, this [C.] case not concern his business so-he-says, 64; but I already known him thirty years so long, know cer-

thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-Questioning. I have known him, my Lord, above this thirty years; for he and I (a shame it is for me to speak it) were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and hater of the blessed town of Mansoul. He has in times of rebellion, been at and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then (for the substance of talk) as he, and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul, has made him to change his lodgings as this indictment has driven him to change his name; but this is the man, my Lord.'

佢名叫邪辨。從前魔王據佔城裏之時、我同佢相交極厚、佢性情至憎惡以馬內利、共人靈城百姓、極之熱心順服魔王。舊時佢不歇探望我、如今我好耐唔見佢面咯、因以馬內利入城個時、佢改名搬去別處呀。

Then said the Court unto him:—'Hast thou any more to say?'

行正就對邪辨話、你重有乜野說話講呢。

'Yes,' quoth the old gentlemen, 'that I have; for all that as yet has been said against me, is but by the mouth

邪辨答話、有呀、人噉樣告訟我、係至唔公道

꜃k'öü ꜂meng* kíú꜄ ꜁Ts'e-pín꜅. ꜁Ts'ung-꜁ts'ín ꜀Mo-꜁wong köü꜄-chím꜄ ꜁sheng† ꜃löü ꜀chí ꜁shí, ꜃ngo ꜁t'ung ꜃k'öü ꜀söng-꜀káu kik꜇ ꜃hau. ꜃K'öü sing꜄-꜁ts'ing chí꜄ ꜀tsang-wú꜄ ꜃Yí-꜃má-noí꜅-léí꜅, kung꜅ ꜁Yan-꜁ling-꜁sheng† pák˳-sing꜄, kik꜇ ꜀chí yít꜇ ꜀sam shun꜅-fuk꜇ ꜀Mo-꜁Wong. Kau꜅-꜁shí ꜃k'öü pat꜆-hít˳ t'ám꜄-mong꜅ ꜃ngo; ꜁yü-꜀kam ꜃ngo ꜂hò noí꜅ ꜁m kín꜄ ꜃k'öü mín꜅ lok˳; ꜀yan ꜃Yí-꜃má-noí꜅-léí꜅ yap꜇ ꜁sheng† ko꜄ ꜁shí, ꜃k'öü ꜂koi ꜂meng* ꜀pún höü꜄ pít˳ shü꜄ á꜄.

tainly his name called Evil-Questioning. Formerly Devil-Prince took-possession of-City interior's time, I with him mutually kept company-with extremely thick. His disposition most hate Emmanuel together-with Mansoul's people, extremely ardent heart submissive-to Devil-Prine. Old-time he unceasingly visited-and-saw me; now I very long not see his face, 32; because Emmanuel entered city that time, he altered (his) name, moved away-to another place, 2.

꜁Háng†-ching꜄ tsáu꜅ töü꜄ ꜁Ts'e-pín꜅ wá꜅:—'꜃Néí chung꜅ ꜃yau mat꜆ ꜃ye shüt˳-wá꜅ ꜂kong ˳ni?'

Do-right then to Evil-Questioning said:—'You still have what thing words speak, eh? 53.'

꜁Ts'e-pín꜅ táp˳, wá꜅:—'꜃Yau á꜄. ꜁Yan ꜂kòm ꜂yöng* ko꜄-tsung꜅ ꜃ngo, haí꜅ chí꜄ ꜁m ꜀kung-tò꜅

Evil-Questioning answering, said:—'Have 2. People so fashion prosecute me is most not just: only is

of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.'

Then stood forth Mr. Diligence, and said:—'My Lord, as I was upon my watch such a night at the head of Bad Street in this town, I chanced to hear a muttering within this gentlemen's house; then thought I what is to do here? So I went up close, but very softly, to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian conventicle. So, as I said, I drew nearer and nearer; and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentlemen dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth:—This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did

嘅、獨係一個人做証、你就想殺我囉咩。

殷勤起身話、我都係做你証人呀、於是對明哲話、先幾晚我查街、行到穢市個處側邊嘅屋、我聽聞有幾個外江佬、喺佢屋裏講話、我當時仆倒佢門罅嚟聽、但我聽聞佢說話、亦明白佢聲音。佢就問個四個人話、你哋係乜人、由邊處嚟嘅、想做乜野事、佢哋就逐一逐二把來歷講㗰過邪辨知。邪辨又問佢哋先時打仗、帶有幾多疑兵嚟、佢哋答話、一萬、噉就大家同講打仗之事。邪辨就話、點解唔出力攻打人靈城呢、又怪責佢元帥、不信懦弱、又話自己倘若統帶個萬疑兵、是必打

keˀ : tuk˒-haí² yat˒ koˀ ꜀yan tsò² chingˀ. ᶜNéí tsau² ᶜsöng shát˳ ᶜngo loˀ ꜀me?'

꜀Yan-꜀k'an ᶜhéí-꜀shan wá²:—'ᶜNgo ꜀tò haí² tsò² ᶜnéí chingˀ-꜀yan áˀ. ꜀Yü-꜀shí töüˀ ꜀Ming-ch'ít˳ wá:—'꜀Sín ᶜkéí ᶜmán ᶜngo ꜀ch'á ꜀káí ꜀háng tòˀ Waíˀ ᶜShí koˀ shüˀ chak˒-˳pín-keˀ uk˒, ᶜngo ꜀t'eng†-man² ᶜyau ᶜkéí koˀ ngoí²-꜀kong ᶜlò, ᶜhaí ᶜk'öü uk˒ ᶜlöü ᶜkong wá²; ᶜngo ꜀tong ꜀shí p'uk˒-tòˀ ᶜk'öü ꜀mún láˀ ꜀laí ꜀t'eng†. Tán² ᶜngo ꜀t'eng†-man² ᶜk'öü shüt˳-wá²; yik˒ ꜀ming-pák˳ ᶜk'öü ꜀sheng†-꜀yam. ᶜK'öü tsau² man² koˀ szˀ koˀ ꜀yan wá²:—'ᶜNéí-téí² haí² mat˒ ᶜyan*; ꜀yau ˳pín shüˀ ꜀laí keˀ; ᶜsöng tsò² mat˒ ᶜye sz²? ᶜK'öü-téí² tsau² chuk˒ yat˒ chuk˒ yí² ᶜpá ꜀loí-lik˒ ᶜkong sáíˀ kwoˀ ꜀Ts'e-pín² ꜀chí. ꜀Ts'e-pín² yau² man² ᶜk'öü-téí²: '꜀Sín-꜀shí ᶜtá-chöngˀ táíˀ ᶜyau ᶜkéí ꜀to ꜀Yí-꜀ping ꜀laí?' ᶜK'öü-téí² táp˳ wá²:—'Yat˒ mán².' ᶜKòm tsau² táí²-꜀ká ꜀t'ung ᶜkong ᶜtá-chöngˀ ꜀chí sz². ꜀Ts'e-pín² tsau² wá²:—'ᶜTím ᶜkáí ꜀m ch'ut˒ lik˒ ꜀kung-ᶜtá ꜀Yan-꜀ling-꜀sheng† ˳ni?' Yau² kwáíˀ-chak˒ ᶜk'öü ꜀Yün-shöüˀ Pat˒-sunˀ, no²-yök˒, yau² wá² tsz²-ᶜkéí ᶜt'ong-yök˒ ᶜt'ung-táíˀ ᶜko mán² ꜀Yí-꜀ping shí²-pít˒ ᶜtá

one [*C.*] man is witness. You just wish kill me, 31, 39.'

Diligence got-up, said:—'I also am being you (against) witness, 2.' At-that time to Understanding said:—'Before (this) several nights, I-searched (the) streets, walked to the-Filth Market, that place side's house, I heard have several [*C.*] from-another-province fellows in his house inside speaking words; I at-the-time crouch down his door crack in-order-to hear; but I hear their words also understood their speech. He then asked those four [*C.*] men, saying:—'You are what men; from what place come, wish to do what thing matter?' They then item by item took (their) antecedents talk all to Evil-Questioning to-know. Evil-Questioning again asked them:—'Formerly fighting lead have how many Doubter-soldiers come?' They answering, said:—'One myriad.' Then just the-whole (of them) together talked fighting's matter. Evil-Questioning then said:—'How explain not exert strength assault Mansoul, eh? 53.' Again reprimanded their generalissimo, Unbelief, cowardly. Further say himself

entertain them. He also asked what numbers there were of them; and they told him ten thousand men. He then asked them why they made not more manly assault upon Mansoul; and they told him: so he called their general 'coward,' for marching off when he should have fought for his Prince. Further, this old Evil-Questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them. He bid them also to take heed and lie quiet, for, if they were taken, they must die, although they had heads of gold.'

勝人靈城、又禁止佢哋、唔好講咁大聲、恐被外人聽見、就嚟捉我哋呀。

Then said the Court:—'Mr. Evil-Questioning, here is now another witness against you, and his testimony is full: (1) He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians, and the King's enemies. (2) He swears that you did wish ten thousand of them in Mansoul. (3) He swears that you did give them advice to be quiet and close, lest they were taken by the King's servants. All which manifesteth that thou art a Diabolonian; for hadst

行正對邪辨話、呢個人如今証你、話你第一窩藏呢四個疑兵、但你亦知個四個人係本城嘅仇敵。第二你想得一萬疑兵管帶。第三你禁止個四個人講話、唔好大聲、但呢幾樣行爲就係顯明你係做魔王黨羽憑據嘑。

꜀shing ꜀Yan-꜀ling-꜀sheng†; yau² kam³-ᶜchí ᶜk'öü-téi², "꜀M ᶜhò ᶜkong kòm³ tái² ꜀sheng†, ᶜhung péi² ngoi² ꜀yan ꜀t'eng†-kín³ tsau² ꜀lai chuk꜀ ᶜngo-téi² á³."

supposing commanded-and-led that myriad Doubter-soldiers certainly conquer Mansoul City; further (he) forbid them:—"Not good to-talk so loud sound, for-fear by outside men hearing then come catch us, 2."

꜀Háng†-ching³ töü³ ꜀Ts'e-pín² wá²:—'꜀Ni-ko³ ꜀yan ꜀yü-꜀kam ching³ ᶜnéi, wá²:—ᶜNéi, tai²-yat꜀, ꜀wo-ts'ong ꜀ni sz³ ko³ ꜀Yi-꜀ping, tán² ᶜnéi yik꜀ ꜀chí-ko³ sz³ ko³ ꜀yan hai² ᶜpún ꜀sheng†-ke³ ꜀ch'au-tik꜀. Tai² yi², ᶜnéi ᶜsöng tak꜀ yat꜀ mán² ꜀Yi-꜀ping ᶜkwún-tái³. Tai² ꜀sám, ᶜnéi kam³-ᶜchí ko³ sz³ ko³ ꜀yan ᶜkong wá², "꜀M ᶜhò tái² ꜀sheng†;" tán² ꜀ni ᶜkei yöng² ꜀háng†-wai²: tsau² hai² ᶜhín-꜀ming ᶜnéi hai² tsò² ꜀Mo ꜀Wong ᶜtong-ᶜyü ꜀p'ang-köü³ lá³.'

Do-right to Evil-Questioning, said:—'This [*C.*] man now witness-against you, saying:—You firstly, harbour these four [*C.*] Doubter-soldiers, but you also knew those four [*C.*] men were this city's enemies. Secondly, you wished to-get a myriad Doubter-soldiers to lead. Thirdly, you restrained those four [*C.*] men, speaking words, "Not good loud sound;" but these several kinds of actions just does make-clear you are being Devil-Prince partizan evidence, 22.'

thou been a friend to the King, thou wouldest have apprehended them.'

Then said Evil-Questioning :—'To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is also true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any yet knows. I did also bid them take heed that they fell not into the Captain's hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.'

邪辨答話、有遠客嚟到我家、我迎接佢住、噉嘅行爲、係唔着嘅咩、人唔好做仁愛事咩、你又唔知我因乜緣故、想得一萬疑兵喺城裏、或者我想刑罰佢哋唔定呢。就係我叫佢哋防備、咪被主意捉倒、實因我不忍見人受死、唔係想城裏仇敵得躲避呀。

My Lord Mayor then replied :—'That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of judgment. But could there be no more proved

明哲對佢話、欵待遠客係着嘅喇、但欵待以馬內利仇敵係謀反咯、你係魔王黨羽、所以你應該受死咯。何況你重窩藏疑兵、越加要受死喇。

꜁Ts'e-pín꜅ táp꜆ wá꜅ :—' ꜃Yau ꜃yün hák꜆ ꜁laí tò꜄ ꜃ngo ꜀ká, ꜃ngo ꜁ying-tsíp꜆ ꜃k'öü chü꜅, ꜂kòm ke꜄ ꜁háng-waí꜅, haí꜅ ꜁m chök꜆ ke꜄ ꜀me? ꜁Yan ꜁m ꜂hò tsò꜅ ꜁yan-oí꜄ sz꜅ ꜀me? ꜃Néí yau꜅ ꜁m ꜀chí ꜃ngo ꜁yan mat꜄ ꜁yün-kwú꜄ ꜂söng tak꜄ yat꜄ mán꜅ ꜁Yí-꜀ping ꜂haí ꜁sheng† ꜃löü. Wák꜄-꜂che ꜃ngo ꜂söng ꜁ying-fat꜇ ꜃k'öü-téí꜅ ꜁m ꜁ting ꜆ni. Tsau꜅ haí꜅ ꜃ngo kíú꜄ ꜃k'öü-téí꜅ ꜁fong-péí꜅ ꜂maí péí꜅ ꜂Chü-yí꜄ chuk꜆-꜃tò; shat꜇ ꜀yan ꜃ngo pat꜄ ꜂yan kín꜄ ꜁yan shau꜅-꜂sz, ꜁m haí꜅ ꜂söng ꜁sheng†-꜃löü ꜁ch'au-tik꜇ tak꜄ ꜂to-péí꜅ á꜄.

Evil-Questioning answering, said:—'Have distant guests come to my family I received them to-dwell such conduct is not correct, eh? 39. Men not better do benevolent matters, eh? 39. You further not know I on-account-of what reason wished to-obtain one myriad Doubter-soldiers in city interior. Perhaps I wished to-punish them not certain, 53. Just is I told them to-be-on-their-guard not allow Will-be-will catch really; because I cannot endure to-see people suffer death, not is wish city interior's enemies to-obtain to-escape, 2.

꜀Ming-ch'it꜆ töü꜄ ꜃k'öü wá꜅ :—' ꜂Fún-toí꜅ ꜃yün hák꜆ haí꜅ chök꜆ ke꜄ ꜀lá; tán꜅ ꜂fún-toí꜅ ꜃Yí-꜃má-noí꜅-léí꜅ ꜁ch'au-tik꜇ haí꜅ ꜁mau-꜂fán lok꜆. ꜃Néí haí꜅ ꜀Mo-꜁Wong ꜂tong-꜃yü, ꜂sho-꜃yí ꜃néí ꜀ying-꜀koí shau꜅-꜂sz lok꜆; ꜁ho-fong꜄ ꜃néí chung꜅ ꜀wo-꜁ts'ong ꜁Yí-꜀ping, yüt꜇ ꜀ká yíú꜄ shau꜅ ꜂sz ꜀lá.'

Understanding to him said:—'To-entertain distant guests is right, 21; but to-entertain Emmanuel's enemies is rebellion, 32. You are Devil-Prince partizan, therefore you ought to-suffer death, 32; how-much-more (is this the case when) you besides harbour Doubter-soldiers, more add

against thee, but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians; yea, of far, on purpose to cut off and destroy our Mansoul; this must not be borne.'

Then said Evil-Questioning:—'I see how the game will go; I must die for my name, and for my charity.'

And so he held his peace.

邪辨話、我因仁愛心要受死、噉就冇法囉。

行正叫佢企開。

LESSON, XXIX.

Let us first take the doctrines of filial piety and fraternal affection, and discourse of them in the hearing of all you people. Well, what then is filial piety? It is great indeed! In heaven above, in earth below, and among men placed between, there is not one that excludes this doctrine. Well, how is this proved? Because filial piety is the breath of harmony. Observe the heavens and the earth! If they did not harmonize, how could they produce and nourish so great multitudes of creatures? If

先搣呢個孝弟嘅道理、講過你哋衆百姓聽、點樣係孝呢、呢個孝順嘅道理、好關係、上係天、下係地、中間係人、冇一個離得呢啲理嘅、做乜噉講呢、因爲孝順係一團嘅和氣、你睇天地若係唔和、點樣生養得咁多人物出嚟呢、人若係唔孝順、就失曉天地

(that it is necessary that you) must suffer death, 21.

꜁Ts'e-pín꜅ wá꜅ :—'꜃Ngo ꜀yan ꜁yan-oí꜄ ꜀sam yiú꜄ shau꜅ ꜂sz, ꜂kòm tsau꜅ ꜃mò fát꜆ lo꜄.'
꜁Háng†-ching꜄ kiú꜄ ꜃k'öü ꜃k'éi ꜀hoí.

Evil-Questioning, said :—'I on-account-of benevolent heart must suffer death so then no means (of-escaping), 39.'
Do-right told him to-stand off.

LESSON, XXIX.

꜀Sín ꜃k'áí ꜀ní ko꜄ háu꜄ taí꜅ ke꜄ tò꜅-꜃léí ꜂kong kwo꜄ ꜃néí-téí꜅ chung꜄ pák꜆-sing꜄ ꜀t'eng†. ꜂Tím ꜂yöng* haí꜅ háu꜄ ꜀ni ? ꜀Ni ko꜄ háu꜄-shun꜅-ke꜄ tò꜅-꜃léí ꜂hò ꜀kwán-haí꜅. Shöng꜅ haí꜅ ꜀t'ín, há꜅ haí꜅ téí꜅, ꜀chung-꜀kan haí꜅ ꜁yan, ꜃mò yat꜆ ko꜄ ꜁léí tak꜆ ꜀ni-꜀ti ꜃léí ke꜄. Tsò꜅ mat꜆ ꜂kòm ꜂kong ꜀ni ? ꜀Yan-waí꜅ háu꜄-shun꜅ haí꜅ yat꜆ ꜁t'ün-ke꜄ ꜁wo héí꜄. ꜃Néí ꜂t'aí ꜀t'ín téí꜅ yök꜇ haí꜅ ꜁m ꜁wo, ꜂tím ꜂yöng* ꜀sháng ꜃yöng tak꜆ kòm꜄ ꜀to ꜁yan mat꜇ ch'ut꜆ ꜁laí ꜀ni ? ꜁Yan yök꜇ haí꜅ ꜁m háu꜄-shun꜅, tsau꜅ shat꜆-꜀hiú ꜀t'ín téí꜅

First explain this [C.] Filial-piety's (and) Fraternal-affection's doctrine, tell to you all people to-hear. How fashion is Filial-piety, eh? 53. This [C.] Filial-piety's doctrine very important. Above is heaven, below is earth, middle is man, not one [C.] separate-can-from this doctrine. Do what so speak, eh? 53. Because Filial-piety is one whole harmonious breath. You see heaven earth, if is not harmonious, how fashion produce nourish able so many men things out come, eh? 53, [sháng-ch'ut-laí,

man do not practice filial piety, he loses [his resemblance to] the harmony of nature—how then can he be accounted man?

Let us now take the ardent affection of the heart, and the yearnings of the bowels of your parents towards you, and enlarge on them a little—When you hung in their tender embrace were you hungry? You, yourselves knew not to eat food;—Were you cold? You yourselves knew not to put on clothes. Your aged father and mother observed the features of your face, and listened to the sound of your voice. Did you smile? They were delighted. Did you weep? They when unhappy. Did you begin to walk? They followed at your heels, step by step. If you had the least degree of illness, then their sorrow was inexpressible. Tea was not tea; rice was not rice to them [That is they did not relish them: or know the taste.] They waited [with anxiety] till you recovered; then their minds were composed. Their eyes were intent on you, watching your growth from year to year. You have no conception of how many anxious toils they bore, and of how many painful apprehensions

嘅和氣咯、點重成個人呢。

如今且將父母愛痛你哋嘅心腸講一講、你哋在懷抱個時候、餓呢、自己唔噲食飯、冷呢、自己唔噲着衫、你嘅老母、睇住你嘅面貌、聽住你嘅聲音、你笑呢、就歡喜、你喊呢、就憂愁、你走動呢、就步步跟住你、你若係畧畧有啲病啫、就憂愁到了不得、茶不成茶、飯不成飯、等到你身子好曉、噉致安心、眼看、看一年、大一年、不知受過多少辛苦、受過多少驚慌、養你教你、到你成人長大、替你娶妻生子、望你讀書成名、替你創家立業、邊一件事、唔關父母嘅心、呢個恩典係報得盡嘅咩、你若

keˀ ꜁wo heíˀ lokₒ—ᶜTím chung² ꜁sheng† koˀ ꜁yan ₒni?

꜁Yü-꜀kam ᶜch'e ꜀tsöng fú²-ᶜmò oíˀ-t'ungˀ ᶜnéí-téí² keˀ ꜀sam-꜀ch'öng, ᶜkong yatˀ ᶜkong. ᶜNéí-téí² tsoí² ꜁wáí ᶜp'ò koˀ ꜁shí-꜁hau, ngo² ₒni, tsz²-ᶜkéí ꜁m ᶜwúí shikˏ fán². ᶜLang ₒni, tsz²-ᶜkéí ꜁m ᶜwúí chökₒ ꜀shám. ᶜNéí-keˀ ᶜlò-ᶜmò ᶜt'aí-chü² ᶜnéí-keˀ mín²-máu², ꜀t'eng†-chü² ᶜnéí-keˀ ꜀sheng†-꜀yam. ᶜNéí síuˀ ₒni, tsau² ꜀fún-ᶜhéí. ᶜNéí hámˀ ₒni, tsau² ꜀yau-꜁shau. ᶜNéí ᶜtsau-tung² ₒni, tsau² pò²-pò² ꜀kan-chü² ᶜnéí. ᶜNéí yökˏ haí² lökˏ-ᶜlök* ᶜyau ꜀ti peng²† cheˀ, tsau² ꜀yau-꜁shau tòˀ ᶜlíú-patˀ-takˀ. ꜁Ch'á patˀ ꜁sheng† ꜁ch'á; fán² patˀ ꜁sheng† fán²: ᶜtang tòˀ ᶜnéí ꜀shan-ᶜtsz ᶜhò-꜀híú, ᶜkòm chíˀ ꜀on ꜀sam. ᶜNgán honˀ, honˀ yatˀ ꜁nín, táí² yatˀ ꜁nín. Patˀ ꜀chí shau²-kwoˀ ꜀to-ᶜshíú ꜀san-ᶜfú, shau²-kwoˀ ꜀to ᶜshíú ꜀king-꜀fong. ᶜYöng ᶜnéí, káuˀ ᶜnéí tòˀ ᶜnéí ꜁sheng† ꜁yan ᶜchöng táí², t'aíˀ ᶜnéí ᶜts'öü (*or* ts'öüˀ) ᶜtsaí ꜀sháng ᶜtsz. Mong² ᶜnéí tukˏ ꜀shü ꜁sheng† meng²†. T'aíˀ ᶜnéí ch'ongˀ ꜀ká lápˏ yípˏ. ₒPín yatˀ kín² sz² ꜁m ꜀kwán fú²-ᶜmò-keˀ ꜀sam? ₒNi (koˀ) ꜀yan-ᶜtín haí² pòˀ takˀ tsun² keˀ ꜀me? ᶜNéí yökˏ

to produce]. Man, if (it is that he) is not Filial, then lost heaven earth's harmonious breath, 32.—How still become a [*C.*] man, eh? 53.

Now further take father's, mother's ardent-love of you (with their) heart (and) bowels (of affection), talk one talk. You in bosom embraced, that time hungry, 53, yourself not able eat rice. Cold, 53, yourself not able to-put-on clothes. Your mother looked-at your countenance, heard your voice. You smile, 53, then happy. You cry, 53, then unhappy You run move, 53, then step [by] step follow you. You if it-is (that you are) a-little having little illness only, then unhappy till finish not able [= exceedingly, very]. Tea not become tea [to their taste]; rice not become rice [to their taste]: wait until your body bettered, then only peaceful heart. Eyes looking, look one year, big one year. Not know sustain more less troubles, sustain more less fears-frights. Being you-up, teach you until you become (a) man (and) become big, on-behalf-of you get (a) wife to-bear children. Hope you study books establish a-name. On-behalf-of you created (a) family (and) established property. Which

they endured, in nourishing and in educating you. When you grew up to manhood, they gave you a wife to bear you a son. They waited in expectation, that your learning should raise you to fame. They strove to lay by a little property to enable you to set up in life. Now, which of all these things, did not require the heart of a father and mother? Can this kindness be ever fully rewarded? If you are not aware of the kindness of your parents, you have only to consider for a moment the heartfelt tenderness with which you treat your own children, and then you will know. The ancients said well, 'Bring up a child, then you will know the kindness of a father and mother.'

係唔曉得你父母嘅恩、且將你待仔女嘅心腸想一想、就曉得咯、古人有話、養子方知父母恩。

But if you indeed know the kindness of your parents, why do you not go and exercise filial piety towards them? For filial piety is not a thing difficult to practise. In ancient times, in order to display filial affection some slept on the ice, some cut the thigh, and one buried her own child. This kind of service it would be difficult to imitate; nor is it necessary thus to act in order that it may be denominated filial piety. It only

既係知到父母嘅恩咯、做乜唔去孝順佢呢、做呢個孝順、亦唔係做唔嚟嘅事、即如古時之人、有臥冰求鯉嘅、有割股奉親嘅、有埋兒養親嘅、噉樣嘅事就難學咯、亦不必定要噉樣做、致叫做孝、但要心心念念、擠在

haí² ꜀m ʿhíú takˏ ʿnéí fú²-ʿmò keˀ ꜀yan, ʿch'e ꜀tsöng ʿnéí toí² ʿtsaí ʿnöü keˀ ꜀sam ꜀ch'öng ʿsöng yatˏ ʿsöng, tsau² ʿhíú takˏ lokₒ. ʿKwú ꜀yan ʿyau wá², 'ʿYöng ʿtsz ꜀fong ꜀chí fú²-ʿmò ꜀yan.'

one [*C.*] matter not appertain-to father mother's heart? This kindness is rewarded able to-the-full, eh? 39. You if it-is (that you do) not understand able your father's mother's kindness, further take you towards sons daughters that heart bowels think one think, then understand able, 32. Ancient men have said, 'Bring-up child, then know father mother's kindness.'

Keˀ haí² ꜀chí-tòˀ fú²-ʿmò-keˀ ꜀yan lokₒ, tsò² matˏ ꜀m höüˀ háuˀ-shun² ʿk'öü ₒni? ꜀Ni koˀ háuˀ-shun², yikˏ ꜀m haí² tsò² ꜀m ꜀laí keˀ sz² Tsikˏ-꜀yü ʿkwú-꜀shí ꜀chí ꜀yan, ʿyau ngo² ꜀ping ꜀k'au ʿléí keˀ, ʿyau kotₒ ʿkwú fung² ꜀ts'an keˀ, ʿyau ꜀máí ꜀yí ʿyöng ꜀ts'an keˀ. ʿKòm ᶜ₌yöng* keˀ sz², tsau² ꜀nán hokˏ lokₒ; yikˏ patˏ pitˏ-ting² yíúˀ ʿkòm ᶜ₌yöng* tsò² chíˀ kíúˀ tsò² háuˀ Tán² yíúˀ ꜀sam-꜀sam ním²-ním², ꜀chaí tsoí²

Already is know father's (and) mother's kindness, 32, do what not go filial-piety them, eh? 53. This [*C.*] filial-piety also not is do not come matter [tsò-m-laí = cannot be done]. For instance ancient times' men have sleep ice begging carp, have cut thigh presented-to parent, have buried child to-nourish parent. Such kind of. matter, just difficult to-copy, 32; also not really-certainly need so fashion do before (*or* in order to)

requires the heart and thoughts placed on your parents, then all will be well. If you really would recompense their kindness, you must leave nothing undone that your powers can accomplish for the comfort and service of the aged. Better that you yourself should have little to eat and to use, and have sufficiency to give them to eat and to use; and [thus] lessen their toils. You must not gamble, nor drink wine; you must not go and fight with persons; you must not privately hoard up money for youself, or love your own wife and children, and overlook your father and mother. What if your external motions should not exactly accord, that will by no means impede the business; internal sincerity alone is required; then you will be successful. Suppose [for example] you can give them only daily coarse vegetables and dry rice: yet cause them to eat these with pleasure:—this then is filial piety and obedience.

We shall therefore take this principle and extend its application to other things. Thus, [to give a few instances] if in your conduct, you be not correct and regular, this is throwing contempt upon your own

父母身上就好、你呲
果然想報恩、就但凡
自己力量做得嚟嘅、
必要去奉承兩個老
人家、寧可自已食少
啲、使少啲、都俾够佢
食、俾够佢使、替佢做
辛苦嘅事、唔好去賭
錢飲酒、唔好去共人
打架、唔好暗中私自
積埋錢銀、痛自己老
婆仔女、不顧父母、縱
使外邊冇乜禮文、都
不防事、單要心裏誠
實就好、即如每日粗
菜淡飯、只要令佢歡
歡喜喜嚟食、便是孝
順咯。

噉樣、將呢個道理推開
講、就如舉動之間、唔
端端正正、就係輕忽
父母嘅遺體、便爲不
孝咯、替朝廷做事、唔

fúᵓ-ᶜmò ˏshan shöngᵓ, tsauᵓ ᶜhò. ᶜNéí-téíᵓ ᶜkwo-ˏyín ᶜsöng pòᵓ ˏyan, tsauᵓ tánᵓ-ˏfán tszᵓ-ᶜkéí likˎ-löngᵓ tsòᵓ takˎ ˏlaí keᵓ, pítˎ yíúᵓ höüᵓ fungᵓ-ˏshing ᶜlöng koᵓ ᶜlo-ˏyan-ˏká. ˏNing-ᶜho tszᵓ-ᶜkéí shikˎ ᶜshíú-ˏti, ᶜshaí ᶜshíú-ˏti, ˏtò ᶜpéí kauᵓ ᶜk'öü shikˎ, ᶜpéí kauᵓ ᶜk'öü ᶜshaí; t'áíᵓ ᶜk'öü tsòᵓ ˏsan-ᶜfú keᵓ szᵓ. ˏM ᶜhò höüᵓ ᶜtò ᶜts'ín*, ᶜyam ᶜtsau; ˏm ᶜhò höüᵓ kungᵓ ˏyan ᶜtá-káᵓ; ˏm ᶜhò òmᵓ ˏchung ˏsz tszᵓ tsikˎ-ˏmáí ˏts'ín*-ᶜngan*, t'ungᵓ tszᵓ-ᶜkéí ᶜlò-ˏp'ò, ᶜtsaí, ᶜnöü, patˎ kwúᵓ fúᵓ-ᶜmò. Tsungᵓ-ᶜsz ngoíᵓ ˏpín ᶜmò-matˎ ᶜlaí ˏman, ˏtò patˎ ˏfong szᵓ; ˏtán yíúᵓ ˏsam ᶜlöü ˏshing-shatˎ, tsauᵓ ᶜhò. Tsikˎ-ˏyü ᶜmúí-yatˎ ˏt'so ts'oíᵓ ᶜt'ám fánᵓ: chikˎ yíúᵓ lingᵓ ᶜk'öü ˏfún-ˏfún-ᶜhéí-ᶜhéí ˏlaí shikˎ:—pínᵓ shíᵓ háuᵓ-shunᵓ lokˎ.

be-called act filially. But must-have heart heart thoughts thoughts placed on parents' body above, then good. You really wish to-recompense grace, then whatever own ability do can come, certainly must go (and) do whatever the two [*C.*] old persons (like in order to please them). Rather self eat lesser (amount), use lesser (amount), also give sufficient them to-eat, give sufficient them to-use; on-behalf-of them do hard matters. Don't go gamble-with money, drink spirits; don't go with people fight; don't dark midst secretly self accumulate together money, love own wife, son, daughter, not look-after father, mother. Although outward side not much formalities, also not impede the-business; only require heart interior sincere, then good. Supposing each day coarse vegetables, tasteless rice, the-only (thing you) must (do is) to-cause them very-very-pleased come to-eat:—that is filial-piety, 32.

ᶜKòm ᶜyöng*, ˏtsöng ˏni koᵓ tòᵓ-ᶜléí ˏt'uí-ˏhoí ᶜkong. Tsauᵓ ˏyü ᶜköü-tungᵓ ˏchí ˏkán, ˏm ˏtün-ˏtün-chingᵓ-chingᵓ, tsauᵓ haíᵓ ˏhing-fatˎ fúᵓ-ᶜmò-keᵓ ˏwaí ᶜt'aí:—pínᵓ waíᵓ patˎ háuᵓ lokˎ. T'aíᵓ ˏch'íú-ˏt'ing tsòᵓ szᵓ, ˏm

So fashion take this [*C.*] doctrine extend (it) out to-speak. For-instance actions' midst, not very-very-upright, just is despise parents' left (to you) body:—that is not filial, 32. On-behalf-of (the) Government do mat-

bodies, which were handed down to you from your parents: this is not filial piety. When doing business for the government, if you do not exhaust your ideas, and exert your strength; or if, in serving the prince, you be unfaithful, this is just the same as treating your parents ill:—this is not filial piety. In the situation of an officer of government, if you do not act well, but provoke the people to scoff and rail; this is lightly to esteem the substance handed down to you from your parents:—this is not filial piety. When associating with friends, if, in speech or behaviour you be insincere; this casts disgrace on your parents:—this is not filial piety. If you, soldiers, when the army goes out to battle, will not valiantly and sternly strive to advance; but give persons occasion to laugh at your cowardice; this is to degrade the progeny of your parents:—this also is not filial piety. In the present age there are very many disobedient children. If their parents speak a word to them, they instantly put on a surly face; if their parents scold them, they pertly answer again—if called to the east, they go to

盡心竭力、事君不忠、即待父母唔好一樣、便是不孝咯、做官嘅、若係唔好、引百姓笑罵、噉係將父母遺體待慢咯、就是不孝咯、在朋友之前、說話做事唔眞實、便羞辱父母、亦係不孝咯、若係你哋做兵丁嘅、主陣出戰之時、唔肯奮勇爭先、令人笑你軟弱、噉就係將父母嘅遺體作賤咯、亦係不孝咯。如今世上忤逆嘅仔極多、父母話佢一句、佢就反面、父母罵佢一聲、佢就應嘴、叫佢去東、佢反去西、更有啲自已老婆仔女、都飽飽煖煖、父母反抵飢受餓、自己惹出禍嚟、連累父母受氣、自已犯嘵事、連累父母上官入府。

tsun꜅ ꜀sam k'ít˳ lik꜇; sz꜅ ꜀kwan pat꜆ ꜀chung, tsik꜆ toí꜅ fú꜅-꜃mò ꜁m ꜂hò yat꜆ yöng꜅:—pín꜅ shí꜅ pat꜆ háu꜄ lok˳. Tsò꜅ ꜀kwún ke꜄, yök꜇-haí꜅ ꜁m ꜂hò, yan꜄ pák˳-sing꜄ síú꜄ má꜅; ꜂kòm haí꜅ ꜀tsöng fú꜅-꜃mò ꜁waí ꜂t'aí toí꜅ mán꜅ lok˳:—tsau꜅ shí꜅ pat꜆ háu꜄ lok˳. Tsoí꜅ ꜁p'ang-꜃yau ꜀chí ꜁ts'ín, shüt˳-wá꜅ tsò꜅ sz꜅ ꜁m ꜀chan shat꜇; pín꜅ ꜀sau-yuk꜇ fú꜅-꜃mò:—yik꜇ haí꜅ pat꜆ háu꜄ lok˳. Yök꜇ haí꜅ ꜃néí-téí꜅ tsò꜅ ꜀ping-꜀ting-ke꜄, ꜃shöng ꜂chan꜅ ch'ut꜆ chín꜄ ꜀chí-꜁shí, ꜁m ꜂hang ꜃fan-꜁yung ꜀cháng ꜁sín; ling꜅ ꜁yan síú꜄ ꜃néí ꜃yün-yök꜇; ꜂kòm tsau꜅ haí꜅ ꜀tsöng fú꜅-꜃mò-ke꜄ ꜁waí ꜂t'aí tsok˳ tsín꜅ lok˳, yik꜇ haí꜅ pat꜆ háu꜄ lok˳. ꜁Yü-꜀kam shaí꜄ shöng꜅ ng꜅-yik꜇ ke꜄ ꜂tsaí kik꜇ ꜀to. Fú꜅-꜃mò wá꜅ ꜃k'öü yat꜆ köü꜄, ꜃k'öü tsau꜅ ꜂fán mín꜅; fú꜅-꜃mò má꜅ ꜃k'öü yat꜆ ꜀sheng†, ꜃k'öü tsau꜅ ying꜄-꜂tsöü,—kíú꜄ ꜃k'öü höü꜄ ꜀tung, ꜃k'öü ꜀fán höü꜄ ꜀saí. Kang꜄ ꜃yau ꜀ti tsz꜅-꜂kéí ꜃lò-꜀p'o ꜂tsaí ꜃nöü, ꜀tò ꜂páu-꜂páu ꜃nün-꜃nün, fú꜅-꜃mò ꜂fán ꜂taí ꜀kéí shau꜅ ꜁ngo. Tsz꜅-꜂kéí ꜃ye ch'ut꜆ wo꜅ ꜁laí, ꜁lín-löü꜅ fú꜅-꜃mò shau꜅ héí꜄. Tsz꜅-꜂kéí fán꜅ ꜀hiú sz꜅, ꜁lín-löü꜅ fú꜅-꜃mò ꜃shöng ꜀kwún yap꜇ ꜂fú.

ters, not with utmost-extent-of (your) heart exert (your) strength; serve prince not faithful, just is treat parents not well one same:—that is not filial, 32. Being officials, if (it) is (that you) are not good, lead the-people (*i.e.* the hundred surnames) to-laugh (and) revile, so is take parents handed-down-to (your) body treat neglectfully, 32:—just is not filial, 32. In friends' presence, speech, doing matters not true (and) firm; that-is (a) disgrace-to (your) parents:—also is not filial, 32. If (it) is (that) you are soldiers, going-up-into the-array (*or* the marshalled ranks) going-out-to battle's time, not willing vigourously-valiantly strive to-advance; cause people to-langh-at you (being) weak; so just is take parents' left-you-to-inherit body make-into ignoble, 32, also is not filial. At-present world in perverse (*or* stubborn) sons extremely many. Parents say-to them one sentence, (equivalent of 'a word' in such a connection) they then turn against one; (*lit.* turn face) parents scold them with-one sound [only], they then answer back,—tell them to-go-to-the East, they back go-to-the West. Besides have some themselves, wives, children very well

the west. Again, there are some whose wives and children are warmly clothed and fully fed, while on the other hand their parents are empty and suffer hunger. They rush into misery, and embarrass and disgrace their parents. They themselves transgress the law, and their parents are involved, and brought before the magistrate.

It is needless to say that the laws of superior powers will not tolerate this description of persons; but their own children, beholding their example, will follow closely at their heels, imitating them. Only observe those who have themselves been undutiful and disobedient; where did they ever bring up a good child? Do think a little—will you still not be aroused?

After parents, brothers come next in order. I will not say that these brothers are not two persons; but only that the bones and flesh of their bodies are of the same bones and flesh as my own. Therefore they are called 'hands and feet.' If you treat your brother ill, that is just to treat your parents ill. Suppose they be not brothers by the same mother with you, still they have

噉樣嘅人、不獨理難容、就係自己仔女睇樣、亦噲跟住嚟做、你見唔孝順嘅人、邊處養得出好仔女嚟呢、你哋想一想、都唔省悟咩。

除咗父母、就係兄弟、呢啲兄弟、唔係兩個人、佢身上嘅骨肉、就係我身上嘅骨肉、所以叫做手足、你若薄待兄弟、便是薄待父母咯。即使兄弟唔同老母、亦係一個父親嘅骨血、唔好話唔同老

satisfied with food and quite warm (*lit.* also full full warm warm), parents on-the-other-hand endure famine, suffer hunger. Themselves bring out (*or* bring into existence) misery come implicate parents to receive reproach. Themselves trangress-having in-matters, involve parents to-appear before (*lit.* to-up) officials to-enter-into departmental (offices).

ʽKòm ᶜyöng* keᵓ ꜁yan, pat꜄ túk꜄ ᶜléí ꜁nán ꜀yung; tsauᵓ haíᵓ tszᵓ-ᶜkéí ᶜtsaí-ᶜnöü ᶜt'aí ᶜyöng*, yik꜄ ᶜwúí ꜀kan chüᵓ ꜁laí tsòᵓ. ᶜNéí kínᵓ ꜁m háuᵓ-shunᵓ keᵓ ꜁yan; ˳pín shüᵓ ᶜyöng tak꜄ ch'ut꜄ ᶜhò ᶜtsaí-ᶜnöü ꜁laí ˳ní? ᶜNéí-téíᵓ ᶜsöng yat꜄ ᶜsöng,—꜀tò ꜁m ᶜsing-ngᵓ ꜀me?

So fashion men not only common sense (*or* principles) not allow; just is own sons daughters see the-fashion, also can follow in-order-to do (the same). You see not-filial men what place rear-up able out good children come, eh? 53. You think one thought—also not aroused, eh? 39.

꜁Ch'ü ꜀hiú fúᵓ-ᶜmò, tsauᵓ haíᵓ ꜀hing-taíᵓ. ꜁Ni-꜀ti ꜀hing-taíᵓ ꜁m haíᵓ ᶜlöng koᵓ ꜁yan; ᶜk'öü ꜀shan shöngᵓ keᵓ kwat꜄ yuk꜄, tsauᵓ haíᵓ ᶜngo ꜀shan shöngᵓ keᵓ kwat꜄-yuk꜄. ᶜSho-ᶜyí kíúᵓ tsòᵓ ᶜshau-tsuk꜄. ᶜNéí yök꜄ pok꜄-toíᵓ ꜀hing-taíᵓ, pínᵓ shíᵓ pok꜄ toíᵓ fúᵓ-ᶜmò lok˳. Tsik꜄ ᶜsz ꜀hing-taíᵓ ꜁m ꜁t'ung ᶜlò-ᶜmò, yik꜄ haíᵓ yat꜄ koᵓ fúᵓ-꜀ts'an-keᵓ kwat꜄ hüt˳; ꜁m ᶜhò wáᵓ ꜁m ꜁t'ung ᶜlò-

Deducted having father (and) mother, then there-are brothers. These brothers not are two [*C.*] men; their bodies upon bones flesh just is my body upon's bones flesh. Therefore called hand (and) foot. You if slight brothers, that is slighting parents, 32. Even supposing (*or* though) brothers not same mothers, also is one [*C.*] father's bones blood;

the bones and blood of the same father; hence let it not be said that they are not of the same mother—let them not be treated differently. The most intimate of all relations among men in the world, is that of a wife; but suppose that your wife die, you may still marry another.

母、就分開、看待呀。人世上最親嘅係妻、譬如妻死嘵、重可以娶翻一個。

But if a brother die, where will you go to seek for another? Reflect seriously then, whether you ought, or ought not, to love [your brothers].

兄弟若係死嘵、邊處重攞得翻一個嚟呢、你哋想一想、係着親愛、唔着呀。

But in what manner is this love and kindness to be manifested to them? Younger brothers should greatly respect elder brothers. In every affair, whether in eating or in putting on apparel—in visiting friends or in conversation, in walking, sitting, or standing,—in all these things the precedence must he yielded to the elder brother. Among men of old, belonging to the same village or hamlet, it was thus—another person, ten years older than myself, I honoured him as an elder brother—if he was five years my superior in age, I walked shoulder by shoulder with him, rather a little behind; but dared not presume to go before him.

點樣親愛致得呢。做細佬嘅、要敬重大哥、唔論乜野事、或係食飯、或係着衫、或係行禮、或係講話、或係行路、或係坐、或係企、都要謙讓、做大哥嘅、古時之人、就是一鄉一村嘅、佢若大過我十歲、我就尊佢做哥哥、佢若大過我五歲、我就挨肩跟住佢、唔噉僭佢先行。

If it was proper for me to treat a stranger, who was my superior in

外人年紀大、我尚且噉樣敬重佢、何况係我

ˋmò,—tsau² ˏfan-ˏhoí ˏhon-toí² á˒. ˏYan shaí˒ shöng² tsöü˒ ˏts'an ke˒ haí² ˏts'aí; péí˒-yü² ˏts'aí ᶜsz ˏhíú, chung² ᶜhò-ˋyí ts'öü˒ ˏfán yat˒ ko˒.

don't say not same mother—then divide treatment, 2. Men world on most near is wife; supposing wife dies, still may take back one [*C.*].

ˏHing-taí² yök₂ haí² ᶜsz ˏhíú, ˳pín shü˒ chung² ᶜlo tak˒ ˏfán yat˒ ko˒ ˏlaí ˳ni? ˋNéí-téí² ᶜsöng yat˒ ᶜsöng, haí² chök₂ ˏts'an-oí˒ ˏm chök₂ á˒?

ᶜTím ᶜyöng* ˏts'an-oí˒ chí˒ tak˒ ˳ni? Tsò² saí˒-ᶜlò-ke˒, yíú˒ king˒-chung² táí²-ˏko. ˏM lun² mat˒ ˋye sz², wák₂ haí² shik₂ fán², wák₂ haí² chök˳-ˏshám, wák₂ haí² ˏháng ˋlaí, wák₂ haí² ᶜkong-wá², wák₂ haí² ˏháng-lò², wák₂ haí² ˋts'o*†, wák₂ haí² ˋk'éí,—ˏtò yíú˒ ˏhím-yöng². Tsò² táí² ˏko ke˒:—ᶜkwú ˏshí ˏchí ˏyan, tsau² shí² yat˒ ˏhöng yat˒ ˏts'ün ke˒, ˋk'öü yök₂ táí² kwo˒ ˋngo shap₂ söü˒, ˋngo tsau² ˏtsün ˋk'öü tsò² ˏko-ˏko; ˋk'öü yök₂ táí² kwo˒ ˋngo ˋng söü˒, ˋngo tsau² ˏáí ˏkín ˏkan-chü² ˋk'öü; ˏm ᶜkòm ts'ím˒ ˋk'öü ˏsín ˏháng.

Brother if it-is (that he) dies, what place yet get able back one [*C.*] to come, eh? 53. You think a thought, is right to dearly-love (*or*) not right? 2. How fashion dearly-love in order to do, eh? 53. Being younger-brother, must respect hightly elder brother. Without-reference-to what thing matter, whether it-is eating rice, whether it-is dressing, whether it-is visiting (*or* performing ceremonials), whether it-is conversation, or it-is walking, whether it-is sitting-down, or it-is (standing),—also must-be yielding. With-regard-to elder brothers:—ancient times's men, that were one village one village, he if older than I ten years, I then honoured him to-be elder brother; he if older than I (by) five years, I then against his-shoulder followed him; not dare arrogantly first to walk.

Ngoí² ˏyan ˏnín-ᶜkéí-táí², ˋngo shöng²-ᶜch'e ᶜkòm ᶜyöng* king˒-chung² ˋk'öü, ˏhò-fong˒ haí² ˋngo-

Outside men age-big, I however so fashion reverently-respect them, how

age, in so respectful a manner, how much more so thus to treat my own elder brother! With regard to elder brothers, they ought tenderly to love their younger brothers. We must, without respect to their age treat a younger brother as a child. For example, your own child, if he be worthless, you are displeased with him, scold him, beat him; and then afterward change your countenance [become pleased] and tenderly love him as before. But you do not act thus towards your younger brothers. You will not deliberately advise them, and speak to them; but, as soon as you find some trifling error in them, you begin to wrangle with them. But think that you and your younger brother were nourished and brought up by the same parents:—now, if you beat your younger brother, this is the same as beating yourself. These younger brothers know not good from evil; hence, when beaten by their elder brothers, they also learn to lift their hands. We may compare them to a man's hands and feet; a man slips his hand, and strikes his foot; but would it not be strange to say that he should take his foot and kick at his hand again!

嘅親大哥呢、至於做大哥嘅、要愛痛細佬、細佬雖係年紀大、我應當佢係仔女看待、比如我嘅仔女唔好、我亦認眞怒佢、罵佢、打佢、轉面一陣、依舊愛痛佢、至於細佬有唔好處、再唔肯慢慢勸佢、教佢。一週細佬有啲多唔着、就要爭鬬起嚟、想吓你共你細佬、都係一個老母生嘅、你若打你細佬、就係自己打自己一樣咯、做細佬嘅、又唔知好醜、見大哥打佢、佢亦還手、比如一個人嘅手、有時錯手打親脚、唔通要搣脚去踢翻隻手咩。

keᵓ ꜀ts'an táíᵓ̲ ꜀ko ₒni? Chíᵓ ꜀yü tsòᵓ̲ táíᵓ̲ ꜀ko keᵓ, yíúᵓ oíᵓ t'ungᵓ saíᵓ-ᶜlò. Saíᵓ-ᶜlò ꜀söü haíᵓ̲ ꜁nín-ᶜkéi-táíᵓ̲, ᶜ̲ngo ꜀ying tongᵓ ᶜ̲k'öü haíᵓ̲ ᶜtsaí ᶜ̲nöü ꜀hon-toíᵓ̲. ᶜPéi-꜀yü, ᶜ̲ngo-keᵓ ᶜtsaí ᶜ̲nöü ꜁m ᶜhò, ᶜ̲ngo yik꜅ yingᵓ̲ ꜀chan nòᵓ̲ ᶜ̲k'öü, máᵓ̲ ᶜ̲k'öü, ᶜtá ᶜ̲k'öü; chünᵓ mínᵓ̲ yat꜄ chanᵓ̲, ꜀yí kauᵓ̲ oíᵓ-t'ungᵓ ᶜ̲k'öü. Chíᵓ ꜀yü saíᵓ-ᶜlò ᶜ̲yau ꜁m ᶜhò ch'üᵓ. Tsoíᵓ ꜁m ᶜhang mánᵓ̲-ᶜ̲mán* hünᵓ ᶜ̲k'öü, káuᵓ ᶜ̲k'öü; yat꜄ yüᵓ̲ saíᵓ-ᶜlò ᶜ̲yau ꜀ti ꜀to ꜁m chökₒ, tsauᵓ̲ yíúᵓ ꜀cháng-tauᵓ ᶜhéi ꜁laí. ᶜSöng ᶜ̲há ᶜ̲néí kungᵓ̲ ᶜ̲néí saíᵓ-ᶜlò, ꜀tò haíᵓ̲ yat꜄ koᵓ ᶜ̲lò-ᶜ̲mò ꜀sháng keᵓ. ᶜ̲Néí yök꜅ ᶜtá ᶜ̲néí saíᵓ-ᶜlò, tsauᵓ̲ haíᵓ̲ tszᵓ̲-ᶜkéi ᶜtá tszᵓ̲-ᶜkéi yat꜄ yöngᵓ̲ lokₒ. Tsòᵓ̲ saíᵓ-ᶜlò-keᵓ, yauᵓ̲ ꜁m ꜀chí ᶜhò ᶜch'au; kínᵓ táíᵓ̲-꜀ko ᶜtá ᶜ̲k'öü, ᶜ̲k'öü yik꜅ ꜁wán ᶜshau. ᶜPéi-꜀yü yat꜄ koᵓ ꜀yan keᵓ ᶜshau; ᶜ̲yau ꜁shí ts'oᵓ ᶜshau ᶜtá ꜀ts'an kökₒ; ꜁m ꜀t'ung yíúᵓ ᶜ̲k'áí kökₒ höüᵓ t'ekₒ† ꜀fán chekₒ ᶜshau ꜀me?

much more (if he) is my own elder brother, eh? 53. As-to (those who) are elder brothers, must fondly love younger brothers. Younger brothers, although it-is (that their) age great, I ought to-consider them as sons daughters treat. For example, my children not good, I also seriously angry with them, scold them, beat them; (then) changing countenance immediately according-to-old fondly love them. As-to younger brother having bad points, again not willing slowly advise him, teach him. If (seeing) younger brother have a-little not right, then must wrangle rise come. Think a-bit you with your younger brother also are one [*C.*] mother gave-birth-to. You if beat your younger brother, just is yourself beating yourself one same, 32. Being (a) younger brother further not know good bad, seeing elder brother beat him, he also return (the) hand. For-instance-as if a [*C.*] man's hand, there-were times by-mistake (*lit.* wrongly the hand) struck the-foot; is-it-necessary to-take the foot to-go to-kick back [*C.*] hand, eh? 39.

Now, want of harmony among brothers, generally arises from contentions about property, and from listening to what their wives say. What these wives say may not be wholly destitute of reason; but because it has a little reason in it, it enters their husbands' ears before they are aware.

如今兄弟不和、多係爲爭財起見、多係聽妻子說話、雖然做妻子嘅說話、亦唔係總冇道理、正因爲佢嘅說話、亦有啲道理、便不知不覺、聽從佢咯。

Thus a sister-in-law [the elder brother's wife] will perhaps say to the elder brother:—'How slothful my little uncle is! how insufferably prodigal! You have painfully and labouriously collected money to support him; and still he is prating about long, and chatting about short. Is it not hard to say that you are his son, and that I am his daughter-in-law; and that we must go and discharge filial duty to him?'

就如做大嫂嘅、向大哥話、小叔點樣懶惰、點樣散錢、你辛辛苦苦賺錢嚟養佢、佢重說長論短、唔通我哋係佢嘅仔共媳婦、應該孝順佢嘅咩。

The wife of the younger brother also knows how to chatter to him:—'With respect to your elder brother,' she says, 'he has, it is true, scraped together money; but you also have scraped together money, and acted your part in the family, both in great and small affairs, just as well as he; yea even a hired coolie has not such

嗰個細佬嘅妻、亦噲向丈夫話、就是大哥噲賺錢、你亦賺過錢、你在家中做呢樣、做個樣、即使請個長工、亦冇咁勞苦嘅、偏偏佢嘅仔女就係仔女、買

꜁Yü-꜀kam ꜀hing-taí꜅ pat꜆ ꜁wo, ꜀to haí꜅ waí꜅ ꜀cháng ꜁ts'oí ꜂héí-kín꜄, ꜀to haí꜅ ꜀t'eng† ꜀ts'ai ꜂tsz shüt˳-wá꜅. ꜀Söü-꜀yín tsò꜅ ꜀ts'ai-꜂tsz-ke꜄ shüt˳-wá꜅, yik꜇ ꜁m haí꜅ ꜂tsung ꜃mò tò꜅-꜃léí; ching꜄ ꜀yan-waí꜅ ꜃k'öü-ke꜄ shüt˳-wá꜅, yik꜇ ꜃yau ꜀ti tò꜅-꜃léí, pín꜅ pat꜆ ꜀chí pat꜆ kok˳, ꜀t'ing†-꜁ts'ung ꜃k'öü lok˳.

Now brethern not harmonious, much is on-account-of dispute (concerning) wealth arising to-appearance, much is listening-to wife (and) children's words. Although being wife (and) children the words, also not is entirely without doctrine; properly because-of their speech, also have some doctrine, therefore unconsciously (and) unawares, listen-to-and-follow them, 32.

Tsau꜅-꜁yü tsò꜅ táí꜅-꜂sò ke꜄, höng꜄ táí꜅-꜀ko wá꜅:—'꜂Síú shuk꜆ ꜂tím ꜂yöng* ꜃lán-to꜅, ꜂tím-꜂yöng* sán꜄ ꜂ts'ín*. ꜃Néí ꜀san-꜀san-꜂fú-꜂fú chán꜅ ꜂ts'ín* ꜁laí ꜃yöng ꜃k'öü; ꜃k'öü chung꜅ shüt˳ ꜁ch'öng lun꜅ ꜂tün. ꜁M-꜀t'ung ꜃ngo-téí꜅ haí꜅ ꜃k'öü-ke꜄ ꜂tsai kung꜅ sik꜆-꜃fú; ꜀ying-꜀koí háu꜄-shun꜅ ꜃k'öü-ke꜄ ꜀me?'

For instance being (an) elder-brother's-wife, towards elder brother (*i.e.* her husband), say:—'Little uncle how fashion lazy, how fashion waste money. You with greatest trouble have-earned in-order-to rear him; he still speaks much and little (yarns about him, *for the meaning is necessarily a bad one).* Is-it-that we are his son together-with daughter-in-law; (and) ought to-have-filial-piety-towards him, eh? 39.

꜂Ko-ko꜄ saí꜄-꜂lò-ke꜄ ꜀ts'aí, yik꜇ ꜃wúí höng꜄ chöng꜅-꜀fú wá꜅:—'Tsau꜅-shí꜅ táí꜅-꜀ko ꜃wúí chán꜅ ꜂ts'ín*; ꜃néí yik꜇ chán꜅-kwo꜄ ꜂ts'ín*, ꜃néí tsoí꜅ ꜀ká ꜀chung tsò꜅ ꜀ni yöng꜅, tsò꜅ ꜂ko yöng꜅; tsik꜆-꜂sz ꜂ts'eng† ko꜄ ꜁ch'öng-꜀kung, yik꜇ ꜃mò kòm꜄ ꜁lò-꜂fú ke꜄. ꜀P'ín-꜀p'ín ꜃k'öü-ke꜄ ꜂tsai ꜃nöü tsau꜅ haí꜅ ꜂tsai ꜃nöü; ꜃mái

The [*C.*] younger brother's wife also is-able toward (her) husband to-say:—'Although (*better still* or admitting it as a fact) (your) elder-brother has-been-able to-earn money; you also have-earned money, you in family midst do this kind (of thing), do that kind (of thing); even engage a permanent-work (servant), also not

toil and labour as you have. His own children are treated as children; "buy this for them to eat, and buy that for them to eat;" but is it not hard to say, that our children are to be allowed to starve?' This kind of prattle, to-day a little of it, and to-morrow a little of it, seldom fails to make an impression on the brothers. From this their affections begin to cool towards each other, and day by day they become more alienated, till finally it ends in wrangling and fighting; not considering that as brothers they were originally one person. Suppose an elder brother be rather destitute of ability, and his younger brother support him; this is just what he ought to do. And if a younger brother be possessed of but little talent, and his elder brother support him; this also is nothing more than he ought to do. If at any time, a few impertinent words, or unbecoming sentences be uttered, they should be looked upon as if spoken when overcome by wine, or when dreaming; then the whole matter will be easily settled. But if you will determinately stand out each for his right: then you are fitly compared to a man's two

呢樣食、買個樣食、唔通我嘅仔女、就該死嘅咩。照噉樣說話、今日有啲、明日有啲、唔怪得做大哥嘅、唔聽得入耳、從此就將兄弟嘅心腸都冷淡、一日一日積埋、便至到嗌鬧打架咯、誰不知兄弟原係一個人、即使大哥冇能幹、做細佬嘅養佢、亦係應該嘅、細佬冇能幹、做大哥嘅養佢、亦係應該嘅、若係一時有啲閒言閒語、只當佢飲醉酒或當佢講夢話、就大家撒開咯、你若認得真、譬如兩隻手、右手極其能幹、寫字係佢、打筭盆亦係佢、揸乜野物件都係佢、個隻左手、就好笨拙、未曾聽見人搣右手去打左手嘅、一個兄弟親親嘅手足、點好爭

꜀ni yöng꜅ shik꜇, ꜃mái ko꜄ yöng꜅ shik꜇; ꜁m ꜀t'ung ꜃ngo-ke꜄ ꜂tsai ꜃nöü, tsau꜅ ꜀koi ꜂sz ke꜄ ꜀me?' Chiú꜄ ꜂kòm ꜂yöng* shüt꜆-wá꜅, ꜀kam yat꜇ ꜃yau ꜀ti, ꜁ming yat꜇ ꜃yau ꜀ti, ꜁m kwái꜄ tak꜆ tsò꜅ tái꜅-꜀ko ké꜄, ꜁m ꜀t'eng†-tak꜆-yap꜇ ꜃yí. ꜁Ts'ung-꜂ts'z tsau꜅ ꜀tsöng ꜀hing-tai꜅-ke꜄ ꜀sam ꜁ch'öng ꜁tò ꜃láng-tám꜅, yat꜆ yat꜇ yat꜆ yat꜇ tsik꜆-꜁mái, pín꜅-chí꜄ tò꜄ ái꜄-náu꜅ ꜂tá-ká꜄ lok꜆; ꜁shuí pat꜆ ꜀chí ꜀hing-tai꜅ ꜁yün hai꜅ yat꜆ ko꜄ ꜁yan. Tsik꜆-꜂sz tái꜅-꜀ko ꜃mò ꜁nang-kon꜄, tsò꜅ sai꜄-꜂lò-ke꜄ ꜃yöng ꜃k'öü; yik꜇ hai꜅ ꜀ying-꜀koi ke꜄. Sai꜄-꜂lò ꜃mò ꜁nang-kon꜄, tsò꜅ tái꜅-꜀ko-ke꜄, ꜃yöng ꜃k'öü; yik꜇ hai꜅ ꜀ying-꜀koi ke꜄. Yök꜇ hai꜅ yat꜆ ꜁shí, ꜃yau ꜀ti ꜁hán ꜁yín, ꜁hán ꜃yü, chík꜆ tong꜄ ꜃k'öü ꜂yam tsöü꜄ ꜂tsau, wák꜇ tong꜄ ꜃k'öü ꜂kong mung꜅ wá꜅; tsau꜅ tái꜅-꜀ká sát꜆-꜀hoi lok꜆. ꜃Néi yök꜇ ying꜅ tak꜆ ꜀chan; p'éi꜄-꜁yü ꜃löng chek꜆ ꜂shau,—yau꜅ ꜂shau kik꜇ ꜁k'éi ꜁nang-kon꜄,—꜂se tsz꜅ hai꜅ ꜃k'öü, ꜂tá sün꜄-꜁p'ún yik꜇ hai꜅ ꜃k'öü*; ꜀ning mat꜆-꜃ye mat꜇-꜂kín*, ꜀tò hai꜅ ꜃k'öü: ko꜄ chek꜆ ꜂tso ꜂shau, tsau꜅ ꜂hò pan꜅-chüt꜆. Méi꜅-꜁ts'ang ꜀t'eng† kín꜄ ꜁yan ꜃k'ái yau꜅ ꜂shau höü꜄ ꜂tá ꜂tso ꜂shau ke꜄. Yat꜆ ko꜄ ꜀hing-tai꜅ ꜀ts'an-꜀ts'an ke꜄ ꜂shau tsuk꜆—꜂tím ꜂hò ꜀cháng

so ardent-toil. Only his sons (and) daughters just are sons (and) daughters; buying this kind-of-thing to-eat, buying that kind-of-thing to-eat. Is it that our sons (and) daughters just ought to-die, eh? 39.' According-to such kind-of words, to-day have some, to-morrow have some, not to-be-wondered-at (that he who) is elder-brother, not hear able-enter-into ear. From this then render brothers' hearts (and) bowels also lukewarm, one day one day accumulated-together, until arrived-at brawling fighting, 32. Who not know brethren originally are one [*C.*] person. Supposing elder-brother no ability, being younger-brother support him; also is (what) ought (to-be-done). Younger brother no ability, being elder-brother support him; also is (what) ought (to-be done). If there-be at-a time, (that) there-are some idle words, idle speech, then regard him (as) from-drinking drunk-with wine, or consider him as-speaking dream words; then both separate (*i.e.* separate without any more quarrel). You, if recognised can (the matter), truly (*i.e.* seriously); for-instance two [*C.*] hands,—the-right hand extremely it (has) ability—writing is it; manipulating the-abacus

hands,—the right hand boasts extravagantly of its ability—it writes, it strikes the abacus; it lays hold of every thing: as for the left hand, it is artless in the extreme! But was there ever a man seen or heard of, who took his right hand and set to work to beat the left? Brothers are as nearly related as hands and feet—why then strive and debate about trifles? Reflect for a little. Money is [as] the restless waters—it goes and returns again. As for our wives, they are not of the same parents with us; they have not the same feeling. Only observe brothers that do not agree; their parents most undoubtedly are rendered uneasy. You have but just to notice your own children when they fight; are you then displeased or not displeased? Hence those who discharge filial piety, will never disagree with their brothers.

長論短呢、你想一想、錢銀係倘來之物、去嘵又噲嚟嘅、妻子唔係共我一個老母、佢曉得乜野道理呢、但凡兄弟不和、做爻母必然生氣、你試睇你仔女打架、你心裏怒唔怒呢、所以做孝子嘅人、總冇唔和翕兄弟嘅。

The common proverb says well, 'To attack the tiger, engage the aid of a brother,' and, 'In advancing to battle, it is requisite to have father and son united in the combat' It is also said, 'A stranger, though extremely good, is still a stranger; my own brother, though extremely worthless, is still part of myself.' It

俗語有話、打虎不離親兄弟、上陣還須爻子兵、又話、好極係他人、醜極係自已、又話、兄弟不和旁人欺、只顧你哋爭閒氣、就有人嚟挑唆你、撥弄你哋

ₛch'öng, lun² ᶜtün ₛni? ᶜNéi ᶜsöng yat₂ ᶜsöng. ₛTs'ín ᶜngan* hai² ᶜt'ong ₛloí ₛchi mat₂—höü²-ₛhíú yau² ᶜwúi ₛlaí ke². ₛTs'ai-ᶜtsz ₛm hai² kung² ᶜngo yat₂ ko² ᶜlò-ᶜmò; ᶜk'öü ᶜhíú tak₂ mat₂ ᶜye tò²-ᶜléi ₒni? Tán²-ₛfán ₛhing-taí² pat₂ ₛwo; tsò² fú²-ᶜmò pít₂-ₛyín ₛsháng-héí². ᶜNéi shí² ᶜt'aí ᶜnéi ᶜtsaí ᶜnöü ᶜtá-ká²; ᶜnéi ₛsam ᶜlöü nò² ₛm nò² ₒni? ᶜSho-ᶜyí tsò² háu² ᶜtsz ke² ₛyan, ᶜtsung ᶜmò ₛm ₛwò-yap₂ ₛhing-taí² ke².

also is it; bringing any article (whatever), also is it: that [C.] left hand just (is) very inactive. Not-yet heard of anyone taking right hand to-go to-strike left hand. One [C.] (pair of) brothers (are like) nearest hands (and) feet—How good strive long (and) speak short, eh? 53. You think a think. Cash (and) silver are suddenly come things, gone again can come. Wife (and) children not are with me one [C.] mother; they understand able what thing-of principle, eh? 53, (*i.e.* principle of loving your brothers). Whenever brothers not harmonious; (those who) are parents must certainly grieve (or be troubled in their minds). You test (and) see your children fight; your heart within angry not angry eh? 53. Therefore (who) are filial sons (those) persons, entirely not-have not harmonious (with) brothers.

Tsuk₂-ᶜyü ᶜyau wá²:—'Tá ᶜfú, pat₂ ₛléi ₛts'an ₛhing-taí².' 'ᶜShöng chan² ₛwán-ₛsöü fú²-ᶜtsz ₛping.' Yau² wá²:—'Hò kik₂ hai² ₛt'á ₛyan; ᶜch'au kik₂ hai² tsz²-ᶜkéi.' Yau²-wá²:—'ₛHing-taí² pat₂ ₛwò, ₛp'ong ₛyan ₛhéí.' ᶜChí (*or* chik₀) kwú² ᶜnéi-téí² ₛcháng ₛhán héí²; tsau² ᶜyau ₛyan ₛlaí ₛt'íú-ₛso ᶜnéi, ₛpún-lung² ᶜnéi-téí²

Proverb does say:—'To-attack tiger, do-not separate-from own brothers.' 'Going-up-to battle must-needs-have (union of the) father (and) sons (as) soldiers.' Again it is said. '(Even though) good to-the-extreme, (a stranger) is (still) another man; (even though) bad to-the-extreme, (a brother) is (still) one's self.

is further said, 'When brothers do not agree, those who stand by, will contemn them.' Do but observe your own idle quarrels; and you will find persons ready enough to come and work you up to wrath, by carrying tales between you, about your rights and wrongs; till it perhaps comes finally either to fighting or to lawsuits. Then—to a certainly, your family is ruined. If you discharge filial duty, those of you who are of the people will be good people; and those who are soldiers, will become the spirited sons of *Han* [*i.e.* brave soldiers]. Now among you all, whether soldiers or people, what one is there who knows not that filial piety is a good thing; that harmony among brothers is a good thing? Well, seeing that you are ready to confess that these are right, why do you not, with a true heart, go and exert your strength to do them? It is indispensably requisite to have the heart and thoughts fixed on parents and brothers. Do not content yourselves with merely a polite external appearance. Do not overlook lesser matters. Do not covet a mere empty name from spectators. Persevere in goodness. He who does so, is

嘅是非、或是打鬬、或是打官司、總冇一個唔敗家嘅、你哋若係孝順親愛呢、做民嘅、致係良民、做兵嘅、致係好漢、但係你哋兵民、邊一個唔知到孝順係好事、兄弟和翕係好事、既然知得係好、做乜又唔實心實力去做呢、必須心心念念記住父母兄弟、唔好淨做外面嘅儀文、唔好忽略個啲小事、唔好淨貪外人嘅名聲、唔好前時好、後來又唔好、噉致係眞眞嘅孝子、眞眞嘅好兄弟、你若係唔孝、或係兄弟唔和、就要揻刑法處治咯、但你心裏唔明白、處治你亦係無益。

ke꜄ shí꜅-꜀féi; wák꜇ shí꜅ ꜂tá-tau꜄, wák꜇ shí꜅ ꜂tá-꜀kwún-˳sz. ꜂Tsung ꜃mò yat꜆ ko꜄ ꜁m paí꜅ ꜀ká ke꜄. ꜃Néí-téí꜅ yök꜇ haí꜅ háu꜄-shun꜅ ꜀ts'an oí꜄ ˳ni, tsò꜅ ꜁man-ke꜄, chí꜄ haí꜅ ꜁löng ꜁man; tsò꜅ ꜀ping ke꜄, chí꜄ haí꜅ ꜂hò hon꜄. Tán꜅-haí꜅ ꜃néí-téí꜅ ꜀ping ꜁man, ˳pín yat꜆ ko꜄ ꜁m ꜀chí-tò꜄ háu꜄-shun꜅ haí꜅ ꜂hò sz꜅; ꜀hing-taí꜅ ꜁wo-yap꜆ haí꜅ ꜂hò sz꜅? Ke꜄-꜁yín ꜀chí-tak꜆ haí꜅ ꜂hò, tsò꜅-mat꜆ yau꜅ ꜁m shat꜇ ꜀sam, shat꜇ lik꜇ höü꜄ tsò꜅ ˳ni? Pít꜆-꜀söü ꜀sam-꜀sam ním꜅-ním꜅ kéí꜄-chü꜅ fú꜅-꜃mò ꜀hing-taí꜅. ꜁M ꜂hò tsing꜅ tsò꜅ ngoí꜅-mín꜅-ke꜄ ꜁yí-꜁man. ꜁M ꜂hò fat꜆-lök꜇ ko꜄-꜀ti ꜂síú sz꜅. ꜁M ꜂hò tsing꜅ ꜀t'ám ngoí꜅ ꜀yan-ke꜄ ꜁ming-꜀shing. ꜁M ꜂hò ꜁ts'ín ꜁shí ꜂hò, hau꜅-꜁loí yau꜅ ꜁m ꜂hò. ꜂Kòm chí꜄ haí꜅ ꜀chan-꜀chan-ke꜄ háu꜄ ꜂tsz—꜀chan-꜀chan-ke꜄ ꜂hò ꜀hing-taí꜅. ꜃Néí, yök꜇ haí꜅ ꜁m háu꜄, wák꜇ haí꜅ ꜀hing-taí꜅ ꜁m ꜁wo, tsau꜅ yíú꜄ ꜃k'áí ꜁ying-fat꜇ ꜂ch'ü-chí꜅ lok˳, tán꜅ ꜃néí ꜀sam ꜃löü ꜁m ꜁ming-pák꜇, ꜂ch'ü-chí꜅ ꜃néi yik꜇ ꜁mò yik꜆.

Further, (it is) said, 'Brothers not agree, (standing-by-the) side people deceive (*or* oppress) (them).' If-only you (*or* if you do nothing but pay attention-to) regard your disputes-about trifling tempers; then have men come egg-you-on, (and) stir-up your gossip, or it-is (that they-stir you up) to-fighting, or it-is (that they stir you up) to-law-suits. Entirely there-is-not one [*C.*] (that) does-not ruin (his) family (property). You, if are filial (and) (feel) affection (and) love (for your relatives), being-of the-people, then you-are good people; being soldiers, then you-are brave-men. But you soldiers (and) people, which one [*C.*] not know filial piety is (a) good thing; brothers harmonious is good thing? If-already know (it) is good, why further not firm mind, firm strength go do, eh? 53. Must-with heart, continually remember parents (and) brothers. Do-not only do outside ceremonies (or outward forms). Do-not make-light-of (*or* despise) those little things. Do-not only covet outside persons' (giving you a) reputation. Do-not (in) former times (be) good, afterwards again not good. So only is truly filial son—

truly a dutiful son—truly a good brother. If you be not obedient to your parents, or do not live in harmony with your brothers, the penal law will lay hold of, and correct you; but even that, if you are without understanding, will fail to reform you.—'*The Sacred Edict.*'

LESSON, XXX.

The daughter-in-law was called Coral Cheng. She was a very beautiful girl, had a low, soft-toned voice, and was very polite and kind. She waited upon her mother-in-law, making a point of going to her, early each morning, to ask how she was, at the same time bringing cakes and tea to her. She could not but tidy herself up, before presenting herself to her mother-in-law; and, with her features properly composed, she came and attended respectfully upon her. Nevertheless Old Cross Sticks, who had been of a giddy disposition, seeing Coral so charming, felt ashamed of her own looks and thereupon loudly scolded her, saying:—'It is an everyday occurrence for a daughter-in-law to wait upon a

新婦姓鄭、名珊瑚、生得十分美貌、極有禮義、柔聲下氣、奉事家婆、每朝晨早、定必到家婆處問安、捧茶獻餅、少不免修飾顏容、威儀致敬、誰不知橫紋柴一向性情佻㒓、見珊瑚美麗、自覺懷慙、遂大聲罵曰、做新婦敬家婆是平常事、你估好時興麼。何用支支整整、聲聲色色、辦得個樣嬌嬈、想來我處賣俏嗎。我當初做新婦時、重好色水過

truly good brother. You, if are not filial, or-if (it) is (that you) are (a) brother, not harmonious, then must take instruments-of-torture, (and) law to-deal-with (you), 32; but-if your heart within not understand, dealing-with you also is-not profitable.

LESSON, XXX.

꜀San-ᶜfú singᵓ Cheng^2, ᶜmeng* ꜀Shán-꜀wú. ꜀Sháng tak꜆ shap$_2$ ꜀fan ᶜméi-máu^2, kik$_2$ ᶜyau ᶜlaí-yí^2, ꜀yau ꜀sheng† há^2 héiᵓ, fung^2-sz^2 ꜀ká-꜀p'o. ᶜMúi ꜀chiú-꜀shan ᶜtsò ting^2 ꜀pít tòᵓ ꜀ká-꜀p'o shüᵓ man^2 ꜀on, ᶜf'ung (*i.e.* ᶜp'ung) ꜀ch'á hínᵓ ᶜpeng†. ᶜShiú pat꜆ ᶜmín ꜀sau-shik꜆ ꜀ngán-꜀yung; ꜀waí-꜀yí chíᵓ kingᵓ. ꜀Shöü-pat꜆-꜀chí ꜀Wáng-꜀man-꜀shái yat꜆ höngᵓ singᵓ-꜀ts'ing ꜀t'íu-t'át꜀, kínᵓ ꜀Shán-꜀wú ᶜméi-laí^2, tsz^2 kok꜀ ꜀wái-꜀ts'ám, söü^2 tái^2 ꜀sheng† má^2 yüt$_2$:—'Tsò^2 ꜀san-ᶜfú kingᵓ ꜀ká-꜀p'o shí^2 ꜀p'ing-꜀shöng sz^2. ᶜNéi ᶜkwú ᶜhò ꜀shí-꜀hing ꜀mo? ꜀Ho yung^2 ꜀chí-꜀chí-ᶜching-ᶜching, ꜀shing-꜀shing shik꜆-shik꜆, pán^2 tak꜆ koᵓ ᶜyöng* ꜀kíu-꜀yíu? ᶜSöng ꜀loi ᶜngo shüᵓ mái^2-ts'íuᵓ máᵓ? ᶜNgo ꜀tong-꜀ch'o tsò^2 ꜀san-ᶜfú ꜀shí, chúng^2 ᶜhò shik꜆-ᶜshöü kwoᵓ

The daughter-in-law, surnamed Cheng, named Coral, grew (so as to be) able (to be) ten parts beautiful, extremely had politeness (and) kindness, soft sound, low breath. Respectfully-waited-upon the-family mother, each morning, early-morning, fixed heart arrived-at family mother's place, asked welfare, offered tea, presented cakes. Must necessarily *(This is a mandarin phrase, but is understood and used by educated people)* improve appearance: correct department in-order-to-be respectful. Nevertheless Cross-grained-firewood, before-time (*or* all-along-up-to-the-present-time) temperament giddy, seeing Coral (so) nice looking, she felt ashamed (of her own appearance), thereupon (with) loud voice scolded, saying :—

mother-in-law. Do you think it is a new thing to do? What is the use of your mincing walk, affected tones, ogling eyes, and expressive face? Do you, dressed up in that fascinating style, wish to come and *woo* me? When I was first a bride, I was ten times prettier than you are. I never thought that old age would now make me ugly and diminish my good looks.' When Coral heard this, she hung down her head, and received the rebuke submissively without presuming to say a word.

你十倍、唔估今日老得個樣醜態、減去三分。

Coral again, early the next morning, presented cakes and tea, and asked for her mother-in-law. She was dressed plainly though nicely, and looked neat and clean; she had on a washable, blue jacket; and had neither powdered nor rouged herself. As soon as Old Cross Sticks had set eyes on her, her ire again rose; and she greeted her with:—'I only said a word to you yesterday, and you come this morning then, without putting a flower in your hair, or powder on your face, or your best clothes on. You want to come and make me angry. Do you think I don't know? Do you think I

珊瑚聽罷、低頭順受、不敢出聲、明早又奉茶餅問安、粧得雅淡、潔凈、着件洗水藍衫、頭面不施脂粉、橫紋柴一見又發怒曰、昨朝話一句、今朝㘉就花唔戴、粉唔搽、新衫唔着、想來激惱我、你估我唔知、你估我唔知。珊瑚又低頭無語、自怨不曉奉承。

ᶜnéí shap$_2$-ᶜp'öü. ꜀M ᶜkwú ꜀kam-yatˀ ᶜlò takˀ koˀ ᶜyöng* ᶜch'au-t'áiˀ, ᶜkám höüˀ ꜀sám ꜀fan. ꜀Shán-꜀wú ꜀t'eng† pá^2, ꜀taí ꜀t'au shun^2 shöü^2, patˀ ᶜkòm ch'utˀ ꜀sheng†.

꜀Ming-ᶜtsò yau^2 fung^2 ꜀ch'á ᶜpeng† man^2 ꜀on; ꜀chong-takˀ ᶜngá-tám^2 kit꜀-tsing^2, chök꜀ kín^2 ᶜsai-ᶜshöü ꜀lám-꜀shám: ꜀t'au mín^2 patˀ ꜀shí ꜀chí-ᶜfan. ꜀Wáng-꜀man-꜀shái yatˀ kínˀ, yau^2 fát꜀ nò^2, yütˀ:—'Tsok$_2$ ꜀chíú wá^2 yatˀ köüˀ, ꜀kam ꜀chíú ᶜkòm tsau^2 ꜀fá ꜀m táiˀ, ᶜfan ꜀m ꜀ch'á, ꜀san ꜀shám ꜀m chök꜀. ᶜSöng ꜀loí kikˀ ᶜnò ᶜngo. ᶜNéi ᶜkwú ᶜngo ꜀m ꜀chí? ᶜNéi ᶜkwú ᶜngo ꜀m ꜀chí?' ꜀Shán-꜀wú yau^2 ꜀taí ꜀t'au ꜀mo ᶜyü, tsz^2 yünˀ patˀ ᶜhíú fung^2-꜀shing.

'Being (a) daughter-in-law reverencing mother-in-law is ordinary matter. You think very fashion able, eh? What (is the) use (of) mincing walk, affected tones, ogling-eyes-and-expressive-face? Dressed (in) that fashion fascinating, wish to-come my place to-show-off-your-beauty (to-me), eh? 35. I, when at-first was a-bride time, still better colour than you tenfold. Did-not think to-day, oldened that appearance, ugly reduced gone three tenths.' Coral hearing finished, bowed-down head, compliantly received, not dare utter sound.

Next morning again presented tea, cakes, asked (after) welfare. Adorned plainly, cleanly-neatly; wearing article washable, blue jacket; head, face not put red (or) white cosmetics. Cross-grained-fire-wood one see again, got angry, said:—'Yesterday morning, said one sentence, this morning, so-then flowers not wear, powder not applied, new clothes not wear. Wish to-come make angry me. You think I not know? You think I not know?' Coral again stooped head, no words, herself blamed, (because she did) not understand to-wait-upon (and) please (her grandmother).

don't know?' Coral again hung down her head and said nothing, but blamed herself for not knowing how to present herself properly before her mother-in-law.

After this, if the mother-in-law kicked against a stool, Coral was scolded; if the fowls would not eat, Coral was scolded. Coral went to pay the visit [made by a young bride] to her own family, and, when she came home after three days, she was scolded for ten days. Tai-Shing, seeing that his mother was displeased, gave Coral a severe beating to please his mother. * * * * *.

自後踢着櫈仔、將珊瑚罵、鷄唔食米、將珊瑚罵、珊瑚去探外家三日歸來、被罵了十日。大成見老母不悅、遂將珊瑚拷打、以順母心。* * * * *

The mother-in-law stood at the door, one night, and scolded loudly, only because some trifle did not suit her. Coral brought out a bamboo chair, and asked Granny to rest herself on it. Old Cross Sticks sat down, and leaned back, while, with her hand upraised and stamping her foot, she scolded without stopping. Coral boiled a cup of tea, and, brought it, asking Granny to slake her thirst. Old Cross Stick's throat was moistened after drinking it; and then, with a shriller voice and more penetrating sound, she scolded till the third watch of the night, when

一晚不過因些小事、不合意、便企在門口、大罵一塲、珊瑚捧張竹椅出來、請婆婆安坐、橫紋柴坐下、腰骨挨斜、手指天、脚拍地、罵不絕聲、珊瑚煲茶一碗、捧來、請婆婆解渴、橫紋柴飲了、喉嚨既潤、氣更高、聲更响、罵到三更、聲漸低、力漸微、氣漸喘。

Tsz-hau, tek† chök tang-tsai, tsöng Shán-wú má; kai m shik mai, tsöng Shán-wú má. Shán-wú höü t'ám ngoi ká sám yat, kwai loi, péi má líú shap yat. Tái-shing kin ló-mò pat yüt, söü tsöng Shán-wú háu tá, yí shun mò sam. * * * * *

Afterwards, kicked against stool. took Coral to-scold; fowls not eat rice, took Coral to-scold. Coral went to-visit her-own-family, (*lit.* the outside family) three days home came, was scolded ten days. Tai-shing seeing (his) mother not pleased, then took Coral tortured, to comply (with his) mother's heart. * * * * *.

Yat mán, pat kwo yan se-síú sz pat hòp yí, pín k'éi mún hau tái má yat ch'öng. Shán-wú fung (*i.e.* p'ung) chöng chuk yí ch'ut loi, ts'eng† P'o-p'o on ts'o*†. Wáng-man-shái ts'o*† há, yíú-kwat ái ts'e. shau chí t'in, kök p'ák téi, má pat tsüt shing. Shán-wú pò ch'á, yat wún, fung (*i.e.* p'ung) loi, ts'eng† P'o-p'o kái hot. Wáng-man-shái yam líú, hau-lung ke yun; héi kang kò, sheng† kang höng, má tò sám káng, sheng† tsím tai, lik tsím méi, héi tsím ch'ün.

One night, not more than on-account-of (some) trifling thing not agreeable (to her) wish, forthwith stood in (the) doorway, great scolded one [*C.*]. Coral brought [*C.*] bamboo chair out come, invited, 'Granny peacefully sit.' Cross-Grained-Fire-wood sat down, backbone leaned-back awry, hand pointed-to heaven, foot stamping the-earth, scolded without stopping sound. Coral boiled tea one bowl, brought-in-two-hands, came invited Granny slake thirst. Cross-grained-fire-wood drank finished, throat being moistened, breath still-more high sound, still-more resonant,

gradually her voice got fainter, her strength diminished, and her breath was gradually reduced to a whisper.

Coral knelt before her and said:—'Granny I have heard everything you have said. I know now, and I will be good. I beg you, Granny, to go to bed and rest quietly: so as not to get the cold wind on you here, and be calling out the whole night with colic.'

珊瑚跪下稟曰、婆婆所教、媳婦盡得聽聞、今知、改過咯、請婆婆回牀安睡、免至在此受了生風、通夜叫肚痛。

Old Cross Sticks said:—'I will scold; I will scold;' and she *would* not lie down, but scolded till dawn, Coral weeping and wailing at her side. The neighbours then came in a body, and advised the old woman to stop her scolding. Coral, having lighted a lamp, came and led and supported her mother-in-law to her room for her to rest quietly. She put right the bed-clothes and the mosquito-net, and put straight her pillow, telling her:—'Granny, go to sleep quietly;' and then she went away. * * * * *.

橫紋柴曰、我要罵、我要罵、拚之唔睡、罵到天光、珊瑚從旁啼哭、鄰里共來勸止、珊瑚點燈來引、扶住、歸房安歇、整好被鋪、蚊帳、移正枕頭、囑咐婆婆安睡而去。* * * * *

Tai-Shing knew from the first that Coral was an admirable wife; but there was no help for it—she did not suit his mother; so he wrote out a Bill of Divorcement, and directed Coral, as follows:—'I have heard that a wife is married to wait upon

大成本來知得珊瑚賢孝、無奈、老母不合意、遂寫分書一紙、吩咐珊瑚曰、我聞娶妻所以事母、今致老母時時激惱、要妻何用、我

꜀Shán-wú kwai² há², ᶜpan yüt꜄ :—‘ ꜁P‘o-꜁p‘o ᶜsho káuᵓ, sik꜄-ᶜfú tsun² tak꜄ ꜀t‘eng† ꜁man. ꜀Kam ꜀chí, ᶜkoí kwoᵓ lok꜆. ᶜTs‘eng† ꜁P‘o-꜁p‘o ꜁wúi ꜀ch‘ong ꜀on shöü² : ᶜmín-chíᵓ tsoí² ᶜt‘sz shau² ᶜlíú ꜀sháng-꜀fung, ꜀t‘ung ye² kíúᵓ ᶜt‘ò t‘ungᵓ.’

꜁Wáng-꜀man-꜁shái yüt꜄ :—‘ ᶜNgo yíúᵓ má² ; ᶜngo yíúᵓ má².’ ᶜPing ꜀chí ꜁m shöü², má² tòᵓ ꜀t‘ín ꜀kwong, ꜀Shán-꜁wú ꜁ts‘ung ꜁p‘ong ꜁t‘aí huk꜄. ꜁Lun-ᶜléí kung² ꜁loí hünᵓ ᶜchí. ꜀Shán-꜁wú ᶜtím ꜀tang, ꜁loí ᶜyan, ꜁fú-chü² ꜀kwai ᶜfong* ꜀on hít꜆. ᶜChing ᶜhò ᶜp‘éí-꜀p‘ò, ꜀man-chöngᵓ, ꜁yí chingᵓ ᶜcham-꜁t‘au, chuk꜄-fúᵓ ꜁P‘o-꜁p‘o ꜀on shöü², ꜁yí höüᵓ. * * * * *.

Táí²-꜁shing ᶜpún-꜁loí ꜀chí tak꜄ ꜀Shán-꜁wú ꜁yín-háuᵓ ; ꜁mò noí²—ᶜlò-ᶜmò pat꜄ hòp꜄ yíᵓ ; söü² ᶜsé ꜀fan ꜀shü, yat꜄ ᶜchí, ꜀fan-fúᵓ ꜀Shán-꜁wú, yüt꜄ :—‘ ᶜNgo ꜁man ᶜts‘öü ꜀ts‘aí ᶜsho-ᶜyí sz² ᶜmò. ꜀Kam chíᵓ ᶜlò-ᶜmó ꜁shí-꜁shí kik꜄ ᶜnò. Yíúᵓ ꜀ts‘aí ꜁ho yung²? ᶜNgo

scolded until third watch, voice gradually lowered, strength gradually small, breath gradually gasping.

Coral knelt down, petitioned, saying :—‘Granny whatever taught, daughter-in-law entirely obtained the-hearing. Now knowing, change (from) error, 32. Invite Granny return-to bed, peacefully sleep, to-avoid, at this (place), receive draft, throughout the-night call-out stomach ache.’

Cross-Grained-Firewood said:—‘I want-to scold ; I want-to scold.’ And *would-not* sleep, scolded till (the) sky (was) light. Coral from (her) side wept (and) cried. The (people of the) neighbouring lane together came, advised (her) to-stop. Coral lighted a-lamp, (and) came, (and) led, (and) supported (her) home to (her) room to-quietly rest, made right bedding, mosquito-net, changed straight pillow, enjoined Granny peacefully sleep, and-then went-away. * * * * *.

Tai-Shing originally knew Coral was-virtuous (and) filial ; (but) there-was-no help-for-it—(his) mother (did) not (find her to) suit her-mind ; then wrote divorce deed, one paper, directed Coral, saying :—‘I have-heard in-taking a-wife (it is) for-the-purpose-

one's mother. Now you cause my mother to be continually angry. What is the use of having a wife? I give you a Deed of Divorce. You can go elsewhere, look for a good place, and marry someone else. It is not fit for you to live in my house.'

將分書與你、你可別尋好處、另嫁他人、不宜在我屋住也。

After he had said this, he twirled his sleeves in anger, and went away.

話完翻袖出門而去。

꜀tsöng ꜀fan-꜀shü ꜃yü ꜃néí. ꜃Néí ꜂ho pít꜇ ꜁ts'am ꜂hò shü꜄, ling꜅ ká꜄ ꜀t'á ꜁yan. Pat꜆-꜁yí tsoí꜅ ꜃ngo-uk꜆ chü꜅ ꜃yá.'

of serving the-mother. Now it-has-come-to mother always exasperated (*or* provoked). Want wife what use? I take divorce deed give-to you. You can elsewhere look-for good place, besides marry another man. Not be-seeming (*or* it is unbecoming) in my house live (final).'

Wá꜅-꜁yün ꜀fán tsau꜅, ch'ut꜆ ꜁mún ꜁yí höü꜄.

Speak finished, turned sleeves, went-out-of door, and then went-away.

HONGKONG.
Printed by KELLY & WALSH, Limited.

1894.